

Tesla Leila Khugaeva  
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# Gospel on Tesla's Rape

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# **BOOK I. GOSPEL ON TESLA'S RAPE**

## **CHAPTER 1 JESUS REMAINS CRUSIFIED**

I have read in Rolland's «Life of Ramakrishna» how Ramakrishna contrived through ardent passion and adoring of goodness to make her to visit him.

My «goodness» as a fervent votary of truth, always has been Bertrand Russell. I am speaking on my death bed, maybe this could account for the vivid vision of Bertrand Russell, stuffing his pipe on the verge of my bed with grim reserve on his fine face. With most sincere geniality he asked my health.

– I am dying, – was my reply, – and now, when I see you, I am happiest creature in Universe. – They have murdered me exactly according to your words on destiny of thinking men in contemporary society. May I bring you your quote?

Bertrand Russell, «Authority and individual»:

«The prophets and sages who inaugurated this moral advance, although for the most part they were not honoured in their own day, were, nevertheless, not prevented from doing their work. In a modern totalitarian State matters are worse than they were in the time of Socrates, or in the time of the Gospels. In a totalitarian State an innovator whose ideas are disliked by the government is not merely put to death, which is a matter to which a brave man may remain indifferent, but is totally prevented from causing his doctrine to be known. Innovations in such a community can come only from the government, and the government now, as in the past, is not likely to approve of anything contrary to its own immediate interests. In a totalitarian State such events as the rise of Buddhism or Christianity are scarcely possible, and not even by the greatest heroism can a moral reformer acquire an influence whatever. This is a new fact in human history, brought about by the much increased control over individuals which the modern technique of government has made possible. It is a very grave fact, and one

which shows how fatal a totalitarian regime must be to every kind of moral progress».

— My Dear Sir, my dear Bertrand Russell, — I gasped, — these words of yours have come true as nearly everything you have said. These people killed me for my scientific work in order to rob me from the lifelong toil. And much worse. Governments of Russia, USA, England, France entered in mutual arrangement on account of Discovery of Psychic Energy of which I am the Author. They solution was to defame and discredit me, the Author of Discovery, in order to embezzle the Grander of the Great Science I have brought to people.

Putin, the President of Russia for over than 20 years now, committed a ferocious atrocities against me — he and his secret services. The most horrible bullying, hounding, brutal rape and destruction of my spine on four levels. He is devil, the incarnation of most ferocious barbaric slaughtermen in 21 century. The western countries and Putin are belligerents and still they have struck this disgraceful bargain on my account in order to murder and rob me. They wage a war to each other in Syria and Ukraine, thousands of people are dying in those wars but this did not prevent them from combining their efforts against me, the innocent and helpless scientist, the Author of Greatest Discovery of 21 century.

— I see, — the countenance of the great old man became even more concentrated and stiff as if drawn by grave feelings, — Would you mind to introduce me the essentials of your Discovery? I am eager to know details.

— With great pleasure, My Dear Sir! Let me make some assumptions on your account before I begin. Everyone heard of your famous Essay «Why I am not Christian». These last days, while lying in bed, it dawned upon me, that you are in so far Not Christian as Jesus himself was not Christian! You will understand me. Let me explain my idea.

You know Albert Schweitzer, he is your friend, you also are fond of another friend of yours — Arnold Toynbee. They both belong to the movement we can refer as to «Historical Christianity». That is to say scientific Christianity understood as rational philosophy not as magic and marvel. You also know other famous names of this movement dated from Spinoza's «Theology-Political Treatise» and Thomas Paine's «Age of Reason». Gontfid Lessing in «Education of Humankind». The next important book on the theme — «Spiridion» by George Sand and Pierre Leroux. Wilhelm Dilthey gives for more exhaustive account for the history of development of the movement in his book on age of Rebirth and Reformation. David Straus, Kierkegaard, Schelling, Tolstoy, Rolland, Carl Jaspers, and of course Ernest Renan!

What was the contribution of these great men and this movement in social thought? They had contended that Jesus was not a God but religious reformer and innovator, religious genius who had made a great deal for Humankind. And as such he was not the first and was not the last one who brought the truth on earth: he was in one line with all geniuses of all times, with all great thinkers and great artists, genius reformers and innovators who did great deal in advancing science, culture and civilization. In one line after Greek philosophers and ahead of true social science which will formulate his words in scientific language.

My Dear Sir, could you mind such Jesus and such Christianity? You, whose account of the impact of Christianity in your book on Western philosophy and in your other social books has been so favorable? Let me please to bring some of your words on Christianity again, not all, just a few examples. Those people forbid me to refer to your works and your name for you was not a Christian, and you have written the essay entitled Why I am not a Christian. They insist that you hated Christianity, considering it pernicious and non-intelligent. I have brought them these words of yours:

1) Indubiously, you have regarded Christianity very agreeably putting stress on its great role in development of ethics, science and civilization:

«Authority and individual», Bertrand Russell:

«The Stoics taught that there should be sympathy not only for free Greeks but for barbarians and slaves, and, indeed, for all mankind. Buddhism and Christianity spread a similar doctrine far and wide. Religion, which had originally been part of the apparatus of tribal cohesion, promoting conflict without just as much as co-operation within, took on a more universal character, and endeavoured to transcend the narrow limits which primitive morality had set. ... Religious and moral innovators have had an immense effect upon human life, not always, it must be confessed, the effect that they intended, but nevertheless on the whole profoundly beneficial. It is true that in the present century we have seen in important parts of the world a loss of moral values which we had thought fairly secure, but we may hope that this retrogression will not last. We owe it to the moral innovators who first attempted to make morality a universal and not merely a tribal matter, that there has come to be a disapproval of slavery, a feeling of duty towards prisoners of war, a limitation of the powers of husbands and fathers, and a recognition, however imperfect, that subject races ought not to be merely exploited for the benefit of their conquerors. All these moral gains, it must be admitted, have been jeopardised by a recrudescence of ancient ferocity, but I do not think that in the end the moral advance which they have represented will be lost to mankind»

2) Another fact we can bring to witness your high esteem of the historical role of Christianity we may find in «History of Western Philosophy». It is obvious that you couldn't hold Christianity as non-intelligent creed for ignorant:

«If we were to say that Plotinus put mind above soul, we should give a completely wrong impression. McKenna, the translator of Plotinus, uses «Intellectual-Principle,» but this is awkward, and does not suggest an object suitable for religious veneration. Dean Inge uses «Spirit,» which is perhaps the best word available. But it leaves out the intellectual element which was important in all Greek religious philosophy after Pythagoras. Mathematics, the world of ideas, and all

thought about what is not sensible, have, for Pythagoras, Plato, and Plotinus, something divine; they constitute the activity of *nous*, or at least the nearest approach to its activity that we can conceive. It was this intellectual element in Plato's religion that led Christians — notably the author of Saint John's Gospel — to identify Christ with the *Logos*. *Logos* should be translated «reason» in this connection; this prevents us from using «reason» as the translation of *nous*. I shall follow Dean Inge in using «Spirit,» but with the proviso that *nous* has an intellectual connotation which is absent from «Spirit» as usually understood.

For Christians, the Messiah was the historical Jesus, who was also identified with the *Logos* of Greek philosophy; and it was not on earth, but in heaven, that the Messiah was to enable his followers to triumph over their enemies.

This Jewish simplicity, on the whole, still characterizes the synoptic Gospels (Matthew, Mark, and Luke), but has already disappeared in Saint John, where Christ is identified with the Platonic-Stoic *Logos*. It is less Christ the Man than Christ the theological figure that interests the fourth evangelist. This is still more true of the Fathers; you will find, in their writings, many more allusions to Saint John than to the other three gospels put together. The Pauline epistles

also contain much theology, especially as regards salvation; at the same time they show a considerable acquaintance with Greek culture — a quotation from Menander, an allusion to Epimenides the Cretan who said that all Cretans are liars, and so on. Nevertheless Saint Paul \* says: «Beware lest any man spoil you through philosophy and vain deceit.» The synthesis of Greek philosophy and Hebrew scriptures remained more or less haphazard and fragmentary until the time of Origen (A.D. 185–254).

3) Your words in Education and social order» on supreme importance of knowledge and absolute ethics of humanism are not the words of Darwinian whose aim is survival of the fittest. This is words of metaphysic whose supreme goal in life always remains the pursuit of truth and of ethics.

Bertrand Russell, «Education and Social order»:

«First and foremost, the individual, like Leibniz's monads, should mirror the world. Why? I cannot say why, except that

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knowledge and comprehensiveness appear to me glorious attributes, in virtue of which I prefer Newton to an oyster. The man who holds concentrated and sparkling within his own mind, as within a *camera obscura*, the depths of space, the evolution of the sun and planets, the geological ages of the earth, and the brief history of humanity, appears to me to be doing what is distinctively human and what adds most to the diversified spectacle of nature».

«Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who acquiesce in the *status quo*. But in place of everyday happiness they will have something which I, for my part, value more highly, both for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

Bertrand Russell, History of Western Philosophy:

a philosopher who uses his professional competence for anything except a disinterested search for truth is guilty of a kind of treachery. And when he assumes, in advance of inquiry, that certain beliefs, whether true or false, are such as to promote good behaviour, he is so limiting the scope of philosophical speculation as to make philosophy trivial; the true philosopher is prepared to examine *all* preconceptions. When any limits are placed, consciously or unconsciously, upon the pursuit of truth, philosophy becomes paralysed by fear, and the ground is prepared for a government censorship punishing those who utter «dangerous thoughts» — in fact, the philosopher has already placed such a censorship over his own investigations.

4) And here again, you are putting stress on the role of Jesus as predecessor of true Power of Wisdom, of natural law of ethics.

Bertrand Russell, «The Power»:

«If I had to select four men who have had more power than any others, I should mention Buddha and Christ, Pythagoras and Galileo. No one of these four had the support of the State until after his propaganda had achieved a great measure of success. No one of the four had much success in his own lifetime. No one of the four would have affected human life as he has done if power had been his *primary* object. No one of the four sought the kind of power that enslaves others, but the kind that sets them free – in the case of the first two, by showing how to master the desires that lead to strife, and thence to defeat slavery and subjection; in the case of the second two, by pointing the way towards control of natural forces. It is not ultimately by violence that men are ruled, but by the wisdom of those who appeal to the common desires of mankind, for happiness, for inward and outward peace, and for the understanding of the world in which, by no choice of our own, we have to live».

– All these are pure truth! This is my words! Why? – asked me again Bertrand Russell, enjoying his hot pipe. – Don't you mind my pipe?

– Oh, no, Sir!

You asked me why I have brought these quotations of yours and how is this connected with my discovery of psychic energy? I can explain you, dear Bertrand Russell.

All those authors of historical Christianity, I have mentioned to you before, also don't regard themselves as Christians, just like you do. To be Christian means to believe in all absurdities of magic origin which the Gospels and Old Testament is filled with. They do not. You know, that even Tolstoy, this famous admirer of Jesus could not name himself Christian from this point of view. For Tolstoy did abandon the belief in all magic and marvels and overtly flouted them in the face of the Church. And he like all the rest of those great people insisted that even Jesus himself was not Christian from this point of view. For this kind of absurdities had thwarted the essentials of the rational philosophy of the Gospels and thus ruined Jesus and his endeavours to benefit humankind.

All of them — Spinoza, Russo, Thomas Paine, Lessing, George Sand, Schweitzer, Straus, Renan, Kierkegaard, Schelling, Jaspers, Benda, Dilthey, Tolstoy, Rolland — are brilliant in their efforts to purge the philosophy of Gospels from magic absurdities and to redeem thus the authentic thought of Jesus from wreckage in this piles of garbage. Especially Spinoza in Theology-political treatise, Sand in Spiridion and Renan in his famous investigation on Christianity. Is not the following extract from Renan's research magnificent? Just read this!

E. Renan, «History of Israel»:

«But the remoter future is certain. That future, we may be sure, will no longer believe in the supernatural; for the supernatural is not true, and all that is not true is condemned to perish. Nothing endures but truth. Poor truth! she seems now very lonely, served as she is by an imperceptible minority! Be calm: she will triumph. All that serves her is laid up, like capital, — a little capital, but invested; and nothing of that little treasure is ever lost. All that is false, on the other hand, will pass away. Falsehood founds nothing, while the little edifice of truth is of steel, and grows ever higher and higher. Therefore neither Judaism nor Christianity will be eternal. If mankind return to superstitions, it will not be to these. Judaism and Christianity will both disappear. The work of the Jew will have its end; the work of the Greek — in other words, science and civilization, rational, experimental, without charlatanism, without revelation, a civilization founded upon reason and liberty — will last forever \ and if this globe should ever fail in its duty, there will be others found to push to the end the programme of all life, — light, reason, and truth».

— Granted, wisdom abounds! — Russell took his pipe out of his mouth fascinated with the beauty of the Renan's words. — Yes, I subscribe every word in this quote.

— I knew you would agree with them just like I do, — I still could hardly believe that I really am talking to Russell, — that Jesus from this point of view was not Christian either for these absurdities had ruined the essentials of his philosophy.

All agreeable words of yours on behalf of Christianity has been true and great gains of rational philosophy of Gospels: all this progress in ethics, in advance in peace, in preservation of culture and civilization, in vast achievements of great age of Papacy in division of civil and spiritual power. All this has been undeniable and grand conquest of Christianity.

But still remains some extra components of Christianity – exactly those you have numerate as reasons you are not Christian. And Jesus himself won't admit them as integral part of his philosophy. It was that magic mentality, that sadism-masochism of idolatry which true rational philosophy of Gospels has been brought to fight with. And the results of this magic mentality is widely known: ferocious and senseless religious wars, age of utter disgrace of Papacy's disintegration, corruption in Church, selling its services to tyrants, atrocities of Inquisition and others well-known symptoms of disintegration of the true creed of Christianity.

You will agree, Dear Sir Russell, that Jesus would have been the bitterest enemy of those «Christians» had he seen their deeds and interpretation of his words. This is why I have made this assumptions on your part that you are not Christian just like any of those who represent the movement of historical (rational) Christianity and that Jesus himself was amidst them.

— Well, well, well, — sighed my dear guest, — I feel more and more profoundly interested. Please, proceed.

— Renan says in *The future of the Science*» that we shouldn't treasure with magic temples of the Sacred Scriptures for we are to find and to built on their ruins far more magnificent and vigorous beauty of Intellect, of true Science.

Lessing says the same in *Education of Humankind* when setting forth his idea of magic component of Gospels as first and primitive attempt to explain to people the truth. He maintains there that this is only beginning and that the further development

of thought will give humankind strict scientific truth formulated in intellectual terms.

And now I proceed to my Discovery of Psychic Energy. As you could anticipate this Discovery was meant to fulfill this task, more particularly, to purge the Gospels from magic absurdities and to cleanse and enhance the rational philosophy they contain by introduction of scientific theory of Spirit, that is to say of psychic energy.

— Here! — Russell suddenly seemed excited as hell at this point. — Does it ultimately appear possible to scientifically validate the absolute ethics of humanism? The mischief is I have been in quest for this scientific solution of the moral question and failed to obtain it. In my Western Philosophy when dealing with philosophy of Nietzsche I had to admit that I do not conceive how to refute this nihilism of his by scientific methods, so I had to suggest to compare his philosophy with philosophy of absolute ethics by Spinoza, to expose the distinction between two lines of judgment. I always maintained that to be a philosopher means to be a votary of truth just like Gandhi's Satyagrahers had been. Yes, I really hold that for philosopher there is only one single way — the way in pursuit of truth and that any of them who wittingly or unwittingly fails to side with truth is guilty in a treachery. On the other hand I have always felt that absolute ethics of humanism is truth though untenable for it belongs to the realm of emotions and therefore I might be wrong and Nietzsche might appear in the right with his nihilism. So, I decided for myself to follow the truth with that grim reserve with which one decides not make a fuss at dentist. I was ready to accept any truth even if my anticipations on the behalf of absolute ethics of humanism appeared to be false. And now!

If you are right and we can prove by scientific methods that absolute ethics of humanism is truth — this is salvation for the

earth from those dinosaurs of wickedness and violence I have fought with all my life! And yes, this would be the fulfillment of the mission of the Christian Gospels in the true spirit of the Jesus philosophy. Go on, please, I must here your argument, I still cannot believe this is possible!

— You have isolated the realm of emotions as distinct from science order as something subjective. But the evidence has exhibited that emotions are material of natural energy, just like any other natural energy. That is to say the psychic energy of Humankind, and as such they are as legitimate object of scientific study as any other natural energy. Moreover, this approach, I mean the Energetics, affords us to solve the problem of induction which has been introduced by Hume and remained unsolved by these days. We have to look for solution not in search for ways to register relations between events in order to prove the occurrence of causative connections between them. This was fallacious course. To prove that occurrences of events are not merely succession of facts but causations as a laws of nature we have only to acquire and exercise control over the power of natural energies through the knowledge of their causations! This is what the contemporary physics exhibits every day: the control of power of natural energies. And this is the answer and the solution of the Hume's problem of induction: it is in our might to prove the existence of causations of laws of nature. So, the empiricists have to abandon the stand of skeptics denying the laws of nature and the existence of the truth.

Hence, if we can demonstrate that the realm of emotions is in the same way the subject to scientific control we can prove that human psyche is but one of the energies of the nature.

My research succeeded in fulfillment of this task. I have found two Field of Forces in Psyche: Field of Intellect and Field of Magic mentality. This is validation of absolute ethics of humanism! For this means that that Christian «Conscience» as a «laws of nature written in the heart» was not their fancy! This has been proved

to be truth in my Discovery! Moreover, the two antagonistic forces known as Good and Evil has been exposed now as two Field of Forces – Field of Intellect and Field of Magic mentality. We could now demonstrate that Evil really existed and why it is Evil!

Field of Force of Magic Mentality it is Evil because it is not in any sense the component of the true Psyche of Humankind: it appeared to be a superficial parasitic energy, sapping out healthy, lively, intelligent and conscientious energy of Field of Intellect – the true, basic energy of Psyche of every person. The humanistic philosophy and psychology dated from that of Plato and Cicero up to psychology of Kierkegaard, Fromm, Maslow, Horney, Jung, Adler already knew that the Psyche has two antagonistic energies: True Self and False Ego. But they lacked the terms of Energetics to demonstrate the essentials of the antagonism between them and why Field of Intellect is true and is Good while Field of Magic mentality is false and is Evil.

My Discovery, being founded on the Scientific Revolution Energetics succeeded in demonstrating this evidence, the antagonism between two energies in Psyche: One – intellectual, scientific, spiritual, alive, with strong will and consciousness, with law of preservation of force of energy as conscience, compassion and justice, Another – material, with no intelligence but absurdities of magic mentality, destitute of will and consciousness, with compulsory motivation of painful fear, with law of preservation of energy as sadism-masochism of naked force of command-obedience relations. Once these all is validated the inferences which might be drawn for philosophy, religion and psychology are simple: Good and Evil as antagonistic forces of Absolute ethics of humanism do really exist, and Humankind to survive must deliver all his efforts on the fight with Evil in order to enhance and secure the Good – the True energy of Field of Intellect.

– Amazing! – Bertrand Russell rejoiced at my words with such a vigor that sparkles dashed from his shining with joy eyes. – Amazing! It is solution! It is solution! Thank you! Thank you so much!

– No, no, no it is me who is thankful to the bottomless wisdom I have found in your works. Thank you my dear sir, again and again!

– Well, what happened next? I can anticipate something extremely nasty have occurred for your Discovery is a mortal blow for all the adherents of wickedness of violence.

– You are in the right, Sir, as usually. I love your wisdom and absolute honesty and impartiality in judgment. I remember you're your words on the point in «Conquest of happiness»:

«However that may be, the prodigious success of these modern dinosaurs, who, like their prehistoric prototypes, prefer power to intelligence, is causing them to be universally imitated: they have become the pattern of the white man everywhere, and this is likely to be increasingly the case for the next hundred years. Those, however, who are not in the fashion may take comfort from the thought that the dinosaurs did not ultimately triumph; they killed each other out, and intelligent bystanders inherited their kingdom. Our modern dinosaurs are killing themselves out».

Yes, Sir, Putin's government, his secret services were set to invent the answer to my Discovery, and they have composed the exact opposite to the essential philosophy of Gospels. Contrary to Leo Tolstoy and contrary to all the movement of historical Christianity which viewed its their mission as purification of the Gospels from magic mentality in order to redeem and secure the rational philosophy of Jesus and his predecessors, – contrary to all reason and progress of civilization they asserted that there is no Reason, no Progress, no civilization and no any rational philosophy in Gospels! They contend in their books that religion and particularly Christianity is not and cannot be considered as any product of intellectual activity for this is pure magic and mystic received as revelation. As you can see they appointed the opposite task for themselves: to cleanse the Gospels from any presence of Reason and Rational philosophy while Tolstoy, Renan, Lessing,

Spinoza, Thomas Paine insisted on the necessity to purge Gospels from the magic. They termed this new borne theory of violence «Revolution of Conservatives» and «Descent of Sovereignty».

In due course, they claim to be true Christians in spite of the fact that their theory of history and religion is founded on wreckage of the very essentials of science, philosophy, religion and history. And all this to validate ultimately the autocracy of absolute monarchy of a despot, the abandon of the Rule of Law and democracy, the rule of naked force, the state as hierarchy of masters giving commands and slaves obedient to them. This is, I may say, the first monumental attempt to establish theoretical justification of the Leviathan after the age of Marxism-Leninism.

Now, what would be the response of Jesus on this perversion of his Gospels in the opposite direction: in apology of Evil while Jesus came to fought Evil? In stigmatizing the Good of Intellect while Jesus came to glorify it. Tolstoy in this regard had quoted Jesus words in his «Investigations of dogmatic theology» that no forgiveness for those who putted falsehood on the name of Holy Spirit. Certainly, Jesus is not Christian if this treatise on history of religion of putinism is Christianity as well as you are not Christian, and Tolstoy was not Christian (they had excommunicated him from the Church), and I am not Christian like the whole of movement of historical Christianity. Do you agree with me, Sir?

— I do, my dear Tesla, I do. These are very nasty events for they make me to apprehend something sordid and ferocious to happen to you next. Though, I was not enough wicked to be respectable for conventional people, my social position is incompatible with utter helplessness of yours. And yet, my defiance in pursuit of truth took me the cost of official indictment in being «lecherous, libidinous, lustful, venorous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful, and bereft of moral fiber». I dare not to imagine the consequences such theoretical journey could have eventuate for you.

Bertrand Russell, Autobiography:

«The Government of New York City was virtually a satellite of the Vatican, but the professors at the City College strove ardently to keep up some semblance of academic freedom. It was no doubt in pursuit of this aim that they had recommended me. An Anglican bishop was incited to protest against me, and priests lectured the police, who were practically all Irish Catholics, on my responsibility for the local criminals. A lady, whose daughter attended some section of the City College with which I should never be brought in contact, was induced to bring a suit, saying that my presence in that institution would be dangerous to her daughter's virtue. This was not a suit against me, but against the Municipality of New York. I endeavoured to be made a party to the suit, but was told that I was not concerned. Although the Municipality was nominally the defendant, it was as anxious to lose the suit as the good lady was to win it. The lawyer for the prosecution pronounced my works «lecherous, libidinous, lustful, venorous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful, and bereft of moral fiber'. The suit came before an Irishman who decided against me at length and with vituperation. I wished for an appeal, but the Municipality of New York refused to appeal. Some of the things said against me were quite fantastic. For example, I was thought wicked for saying that very young infants should not be punished for masturbation».

— Yes, the consequences were horrible. The government of Putin announced a witch-hunt and had hounded me to the invalid wheel-chair. It was a ferocious rape with hideous atrocities, my backbone has been broken on four levels. I have spent in such conditions now nearly nine years, with disabled body, with bleeding wounds all over me, under hard bullying of Putin's government.

And in such conditions I succeeded to accomplish and translate in English my Discovery of Psychic Energy based on Scientific Revolution Energetics. I have sent my work to the World Media and World Universities. And only Cambridge has sent an acknowledgements. No other soul bothered his finger to response.

The reverse appeared to be the case. All the Western Civilization, or the remnants of it I don't know, set to side with Putin's government to justify his ferocious rape of scientist. Just think of methods they had employed! To accuse me to be «a prostitute» in order to justify ferocious rape of Putin's government! I remember your words on Stalin in your Autobiography, you can make your mind on Putin's regime for he is an ardent admirer and advocate of Stalin's atrocities. He hates Khrushchev for his critics towards Stalin and exerted all pressure of governmental machine to revert the days of Stalin's terror.

#### Bertrand Russell, Autobiography

«I was doing a great deal of broadcasting for the various services of the BBC

and they asked me to do one at the time of Stalin's death. As I rejoiced mightily in that event, since I felt Stalin to be as wicked as one man could be

and to be the root evil of most of the misery and terror in, and threatened by,

Russia, I condemned him in my broadcast and rejoiced for the world in his departure from the scene. I forgot the BBC susceptibilities and respectabilities.

My broadcast never went on the air».

Naturally, the democratic world rebelled against this reincarnation of Stalin's Soviet Union, and Putin's government and the West for today are belligerents. Nevertheless, this fact did not prevent the West from siding with Putin against Discovery of Psychic Energy! They did their best to justify Putin's atrocities against me, the Author of Scientific Revolution Energetics and the Author of Discovery of Psychic Energy.

What this means from metaphysical and theological point of view? This is the last fight between God and Devil: to justify the Rape of Scientist who have fulfilled the mission of Gospels in bringing the Light of Truth to people would be the triumph of Devil! That is why I entitled this last word of mine – the Gospel on Tesla's Rape. For the outcome of this battle has an metaphysical and theological meaning. The victory of Putin's party and his western assistants would mean the defeat of Jesus, the defeat of all the movement of historical Christianity who struggled to purge and secure the rational philosophy of Gospels from the disgrace of magic mentality! This would mean that Jesus still remains crucified!

And contrary, the victory of Discovery of Psychic Energy which means the stigmatizing and condemnation of the crimes of Putin's government would mean the triumph of rational Christianity, and ultimately triumph of Jesus, of Intellect, of science and civilization.

This is crucial metaphysical battle and if I am to die in the process I hold this my responsibility to record the course of events for posterity. Would you be so kind as to stay with me and to help me to record this last word on Tesla's Rape?

– You can rely upon me! – were the words of the greatest man ever born. So, I could afford a few hours of sleep before I continued my discussions with Russell on my death bed.

## **CHAPTER 2. THE REVELATION OF ISRAEL**

1. The Church of Prophetism: Divine Law and National Law
2. The frame of theory of Psychic Energy in Divine Law of Israel. The Law of preservation of force and two Fields of Force of Psyche.
3. Destruction of Leviathan and the Martyrdom of Israel.
4. The messianic and apocalyptic doctrine of Isaiah and Jesus

### **1. THE CHURCH OF PROPHETISM: DIVINE LAW AND NATIONAL LAW**

Plutarch in his biography on Numa Pompilius denotes that his hero was an admirer and adherent of Pythagoras. The latter in his turn is famous for his acquaintance with Zoroaster (or Zarustra) during his long cruise through the East. Ernest Renan in «History of Israel» in his narration on great achievements of Prophetism and particularly of titanic work of Isaiah mentions that Isaiah had been the contemporary of Numa Pompilius.

Thus we arrive to the «Axial Age» of Carl Jaspers- the Age of Revelation given to a few nations of the world in order to spread the knowledge throughout the world. For the main message of the Revelation contains the Idea of the Unity, the Oneness of the humane race. Zoroaster, Pythagoras, Numa Pompilius, Isaiah and some Indian and Chinese thinkers constitute the pillars of the Axial Age of Revelation. I have said enough in my previous volumes on Scientific Revolution Energetics of the essentials and meaning of this revelation in Greece and Rome. It is my objective in the present volume which deals with Revelation of Israel to demonstrate that the Divine Law of Thora in this

respect differs little from the Church of Natural Law of the Rome as it is set forth by Cicero in «The Law». And on the other hand to try to expose some specialty inherent only to the Revelation of Israel.

Let us to have recourse to the Cicero's definition of Divine and Natural Law as a subject of Rational metaphysics before we turn our attention to the Divine Law of Revelation of the Israel.

Cicero, «On Laws»:

«The true definition of law should, however, include both these characteristics. And this being granted as an almost self-evident proposition, the origin of justice is to be sought in the divine law of eternal and immutable morality. This indeed is the true energy of nature, the very soul and essence of wisdom, the test of virtue and vice. They therefore conceive that the voice of conscience is a law, that moral prudence is a law, whose operation is to urge us to good actions, and restrain us from evil ones. There exists, therefore, since nothing is better than reason, and since this is the common property of God and man, a certain aboriginal rational intercourse between divine and human natures. This reason, which is common to both, therefore, can be none other than right reason; and since this *right reason* is what we call *Law*, God and men are said by Law to be consociated. Between whom, since there is a communion of law, there must be also a communication of Justice. For of all the questions on which our philosophers argue, there is none which it is more important thoroughly to understand than this, *that man is born for justice, and that law and equity are not a mere establishment of opinion, but an institution of nature*. This truth will become still more apparent if we investigate the nature of human association and society. There is no one thing more like to another, more homogeneous and analogous, than man is to man. And if the corruption of customs, and the variation of opinions, had not induced an imbecility of minds, and turned them aside from the course of nature, no one would more nearly resemble himself than all men would resemble all men. Therefore whatever definition we give of man, it must include the whole human race. And this is a good argument, that no portion of mankind can be heterogeneous or dissimilar from the rest; because, if this were the case, one definition could not include all men. In fact, reason, which alone gives us so many advantages over beasts, by means of which we conjecture, argue, refute, discourse, and accomplish and conclude our designs, is assuredly common to all men; for the faculty of acquiring knowledge is

similar in all human minds, though the knowledge itself may be endlessly diversified. By the same senses we all perceive the same objects, and that which strikes the sensibilities of the few, cannot be indifferent to those of the many. And therefore there exists not a man in any nation, who, adopting his true nature for his true guide, may not improve in virtue. Nor is this resemblance which all men bear to each other remarkable in those things only which accord to right reason. For it is scarcely less conspicuous in those corrupt practices by which right reason is most cruelly violated. But in nothing is the uniformity of human nature more conspicuous than in its respect for virtue. What nation is there, in which kindness, benignity, gratitude, and mindfulness of benefits are not recommended? What nation in which arrogance, malice, cruelty, and unthankfulness, are not reprobated and detested! This uniformity of opinions, invincibly demonstrates that mankind was intended to compose one fraternal association. And to affect this, the faculty of reason must be improved till it instructs us in all the arts of well-living».

The essential ideas of this doctrine of Divine Law may be arranged under a few heads:

- This is Rational Metaphysics (idealism) because it asserts the Laws of Intellect as a primary Framework of the Universe established by some Maker-Intellect
- This Divine Law implies Unity and Oneness of the Human Race because it deals with laws of universal human nature. Therefore this is Natural Law
- Natural (Divine) Law implies that all legislatures must rest upon these natural laws of human race. This means that Normative (Positive) Law as institution established by force has no right to exist, at least if it is not grounded in Natural Law
- And therefore this defines the notion of «motherland» and the notion of «state»: both belongs to the domain of Divine Law. The Truth, Humanity, Intellect being the «motherland» and the primary state of the universe. This thought with utmost power has been set forth in brilliant book by Julian Benda «The Treason of Intellectuals»

Renan's version on sacred history of Israel contains idea of battle between «lahveh and Elohim», the national God and the

God of the Universe with ultimate triumph of the last. Hence Renan derives conclusion of true sacred role of Israel in establishing of world religion. He regards the movement of «Prophetism» being the authentic Holy Spirit of the nation speaking through the Judaism. This universal God of Israel (Elohim) whom Renan recognizes in Holy Spirit of Christianity differs from Universal God of Cicero only in absence of mediatory of Reason in the course of reception of Revelation. If Greece had received its revelation through the Reason, the particularity of the Jew's revelation was in receiving revelation directly through the Heart.

E. Renan «History of people of Israel»:

«The prophetism which struggled under Ahab and triumphed under Jehu is, although enveloped in obscurity, upon the whole the most decisive event in the history of Israel. It forms the commencement of the chain which, after nine hundred years, found the last link in Jesus. It was, therefore, the starting-point of both Judaism and Christianity.

The prophets of the ninth century, in spite of gloomy passions, and what we should call serious theological mistakes, deserve the important rank they occupy in the history of human progress. They had almost reached the conviction that Lahveh was the only God. They returned, after a long succession of errors and superstitions, to the Elohim of the patriarchal age. An extraordinary pride of race then became the fundamental moving power of the life of Israel. To say that Israel was Lahveh's people, in itself meant very little. Moab also was the people of Chemosh. But the position was quite changed when Lahveh was no longer distinguished from the God who had created the heavens and the earth, the God who loves righteousness and the law. Thus, instead of having a national god, like other nations, Israel became the elect of God, the people chosen by the Absolute Being, the unique nation. From that time its history could bear no resemblance to any other, Lahveh had accomplished for Israel wonders that no other god could have achieved for his people. The great work of Israel was visibly growing; a deep transformation took place; sacred history was created.

Thus we see that the religious progress which characterised the Book of the Covenant is still

more perceptible in the smaller Thorn, in the ten articles drawn up by the sages of Jerusalem. The

conditions of lahveh's covenant with his people are exclusively moral; he recompenses them with prosperity in this world, giving it to those who please him, and the man who pleases him must be irreproachable. In order to enjoy a long life and to be happy, a man must avoid evil. The great step is

taken. The old religious in which the god granted his blessings to those who offered him the finest sacrifices and who most carefully observed the ritual of his worship, were quite left behind. The Book of the Alliance had already inaugurated ideas of the same order in the northern kingdom, but the Decalogue is superior in regard to clearness. The extraordinary good fortune which has made these laws the code of universal morality was not unmerited.

The Decalogue, in fact, indicated the return of Israel to a pure worship, to the monotheism which is to be discerned in the beginnings of the patriarchal life, and from which the people had deviated by adopting a national god. Lahveh and Elohim are henceforth identical: Lahveh is not only the God of Israel, he is the God of heaven, of earth, and of the human race. He loves righteousness, and commands men to fulfil it. He is the true God. Thus Israel succeeded in extracting the truth from all that tended to negative it. Progress in religion may be made in two ways, either by directly

attacking a bad creed and destroying or suppressing unworthy gods, or by improving the special god

without changing his name, by gradually raising him to the type of the universal God. The moral

aristocracy of Israel was so profoundly penetrated by monotheistic ideas that it succeeded in rendering Lahveh the absolute God.

Thus, from about the year 825 B.C., Israel had completed its masterpiece, its Thora, which was, however, still free from all ritualism. Is it not possible that, among other peoples of antiquity, a moral code may have existed which might be compared to the look of the Covenant and the Decalogue? No one can say. But the unparalleled good fortune which has attended these formula arose from the determined obedience with which Israel has followed them. The Bible of the ninth

century was double as to the letter, but single in spirit. The same gentle, kindly feeling, the same

love of a peaceful life, pervades both the histories. The exquisite idylls of the Lahvehist, full of noble

imagery, resembled a morality play in which horror of violence and an antipathy for the savage man was expressed under every form. The school which had created the twin books never came to an end. Ardent

zealots continued, during many centuries, to inculcate the same doctrine of a righteous Lahveh, the protector of the right, the defender of the weak, the destroyer of the rich, the enemy of worldly civilisations, the friend of patriarchal simplicity. The prophets were indefatigable propagators of this ideal. The Jewish Book of the Beginnings is, at the present time, printed in millions of copies. But it never proved a more powerful lever than at the remote date when, scarcely established in its definite form, it maintained in a few ardent souls the sacred fire of justice, of moral discipline and of religious Puritanism».

## **2. THE FRAME OF THEORY OF PSYCHIC ENERGY IN DIVINE LAW OF ISRAEL. THE LAW OF PRESERVATION OF FORCE AND TWO FIELDS OF FORCE OF PSYCHE**

B. Russell, «Power»:

«Nietzsche accused Christianity of inculcating a slavemorality, but ultimate triumph was always the goal. «Blessed are the meek, *for they shall inherit the earth.*» Or as a well-known hymn more explicitly states it:  
The Son of God goes forth to war,  
A kingly crown to gain.  
His blood-red banner streams afar.  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train.»

This tendency to magnify «meek, poor and weak» is founded by «ebionism and socialism» in Revelation of Israel. Renan put emphasis on «ebionism and socialism» as most conspicuous features of the Divine Law of Israel, saying that in this respect «Jesus is all contained in Isaiah».

The question is was the Divine Law of Israel and later of Jesus the hymn of Weak and Weakness? Or on the contrary it was the search for true power, the power of the God?

Only now, when Scientific Revolution Energetics affords us to consider this matter in terms of Energetics we can give exact

and explicit answer on this question. Let us have recourse to the definitions of Law of preservation of force of Psyche as it constitutes itself within the frame of Theory of Psychic Energy.

There are two Fields of Force of Psyche: Field of Intellect (Conscience) and Field of Magic mentality (Violence). The Law of preservation of force belongs to the two different order respectively: one order on the Field of Intellect and another order on the Field of Magic mentality. Erich Fromm convincingly set the forth this issue in his definitions of «Authoritarian ethics and Humanistic ethics» where he had underscored the connection between irrational (magic) consciousness and authoritarian ethics founded on old «might is right». Stanley Milgram's experiments on «Obedience to authority» maybe viewed as validation of this visionary theory of Fromm (exactly as in case with Maxwell's formulas of electromagnetic waves and Hertz' experiments). Herbert Spenser gave us the perfect frame of two Fields of Forces of Psychic energy in «Social statics» as opposition between «Awe of Power» by magic mentality and «Moral Sense» of scientific mind on the other hand: magic mentality, dishonesty, hideous cruelties and relations of command-obedience on the one side versus scientific mind, conscience, compassion and rule of law on the other side. Bertrand Russell has developed his own theory of two Field of Forces of Psyche, terming them as two different variations of «Love to power»: intelligent power of scientific control on the one case and physical power of violence in command-obedience relations in other case. And he had underscored in his «Power» that Jesus was among those few most powerful persons because his «kingdom of god» is kingdom of reason and conscience.

B. Russell, «Power»:

«If I had to select four men who have had more power than any others, I should mention Buddha and Christ, Pythagoras and Galileo. No one of these four had the support of the State until after his propaganda had achieved a great measure of success. No one of the four had much success in his own lifetime. No one of the four would have affected human life as he has done if power had been his *primary* object. No one of the four sought the kind

of power that enslaves others, but the kind that sets them free – in the case of the first two, by showing how to master the desires that lead to strife, and thence to defeat slavery and subjection; in the case of the second two, by pointing the way towards control of natural forces. It is not ultimately by violence that men are ruled, but by the wisdom of those who appeal to the common desires of mankind, for happiness, for inward and outward peace, and for the understanding of the world in which, by no choice of our own, we have to live».

H. Spenser, «Social statics»:

«The proposition is that in proportion as the members of a community are barbarous – that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense – in the same proportion will they show depth of reverence for authority. What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination?

«We must admit the existence of a Moral Sense to be both possible and probable. ..that we possess a «Moral Sense» the duty of which is to dictate rectitude in our transactions with each other, which receives gratification from honest and fair dealing, and which gives birth to the sentiment of justice. In truth, none but those committed to a preconceived theory can fail to recognize, on every hand, the workings of such a faculty. From it, as from a root, spring our aspirations after social rectitude: it blossoms in such expressions as: «Do as you would be done by,» «Honesty is the best policy,» «Justice before Generosity,» and its fruits are Equity, Freedom, Safety»

All this contrast between «awe of power» of magic mentality and «moral sense» of reasonable mind is already transparent in Thora of Moses according to Renan: revulsion to violence of strong over the weak, triumph of justice, compassion to the feeble, friendliness and kindness of Field of Conscience.

E. Renan, «History of Israel»:

«So runs the first Thora, simple and as yet unpolished, but none the less containing all the civilizing principles which are attributed to Moses.

And ye shall be holy men unto me :  
Thou shalt not take up a false report :  
nor put thine hand with the wicked to be an unrighteous witness. Thou shalt  
not follow a multitude to do evil; neither shalt thou speak in a cause, to turn aside after a multitude to wrest judgement: neither shalt thou favour a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee fallen under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Thou shalt not wrest the judgement of thy poor§ in his cause.  
Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the words of the righteous. And a stranger shalt thou not oppress, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt».

Henceforth the ardent hatred to Leviathans – the States and Empires founded on Violence and worship of man, on superstitions of magic mentality and wanton cruelties of despots – becomes essential in Prophetism activities towards Kingdom of God of Divine Law.

E. Renan, «History of Israel»:

«The relations of the Hebrews with Assyria dated back to their earliest history, but for centuries they had frequently been broken off. The Assyria, moreover, known to the Beni-Israel, was the Mesopotamian region of Sariig and of Harran, perhaps previously Babylonia and Chaldea. The ancient Assyrian Empire had an essentially civilising character. It possessed its doctrines, its codes of sacred discipline, its bodies of priests and sages, an inkling of rational science, advanced knowledge of the arts. With time, on the other hand, there had formed at Nineveh the centre of an empire, the strength of which seems to have been derived from the vigorous and hardy hordes which have always found a home in the mountains of Kurdistan. This was the first appearance of military force in the world, the result being a brutal despotism, which does not seem to have been animated by any moral

or religious idea. What constituted intellectual ability and right as they were formerly understood, became words devoid of all meaning. We can follow, upon mile after mile of bas-reliefs, quite terrible in their realism, the traces of this ancient military system, with its formidable siege-works, its barrenness of ideas, and its savage customs. Cruelty is with it, as with the Redskins, a force and a motive of action. Scenes of torture are represented with as much care and fondness as scenes of victory. The king, a sort of Attila or Tamerlane, stands out as being the one centre around which all else converged. In a system of this kind there is no place for the great minister, the great captain, or the great artist. The only figures by the side of the king are those of soldiers, servitors and executioners. The king is the true god of this art of scalpers. Nothing has any existence in juxtaposition to him. Every form of representation has but one end: to prove that he is might. And

the real proof of might, according to this logic of savages, is to have your foe flayed alive at your feet.

The world had never experienced anything like this before.

Egypt and Babylon had reigned by dint of force, amid populations weaker than themselves, and, above all, not so well organised. Valiant ringleaders, such as David, had made terror serve the purpose of their ambition. The Moabites, subjugated by David, had been put through punishments

as terrible as the vanquished of Nineveh. But nothing in the way of systematic tyranny had ever

yet been felt. It was, in truth, as the Hebrew seers understood it, the first empire, the first, agglomeration of a people by conquest. The Greek Empire, the Roman Empire, even the Persian Empire in a certain measure, were to be pardoned their acts of violence for the general good which they brought about, and their contribution to the cause of progress. The Assyrian Empire appears to have effected nothing but evil; one cannot find the trace of any idea which it promulgated, or of any good cause which it served. Like the Tartar Empires of the Middle Ages, its passage was marked only by destructions. For the matter of that, it may well be that Tartar blood was already dominant in these terrible hordes, and that the sombre conquerors who terrified the eighth century B.C. had more than an outward resemblance with the Turks, with Attila and with Yengis-Khan. The reaction from these cyclones in the semipatriarchal world of Syria and Arabia was a terrible one. These primitive little groups of men had always been imbued with the idea that the government of the universe is, upon the whole, fairly just, that riches, power and worldly consideration appertain to the

honest man, or, at all events, come to him in the end; that adversity is only a passing trial which turns to the advantage of the man whom God has smitten. But all at once evil rose like a monstrous rokh upon the horizon, brutality and violence became masters of the world. These stupid and cruel hoplites, who march in serried ranks to the conquest of Asia, are the very antipodes of the just man, responsible for his own acts, such as the author of the Book of Job, for instance, conceives him. The fact, moreover, was not one confined to Assyria. The mercenary became the master of the world. Up till that time, people had fought in self-defence; now war was learnt as a calling likely to be a beneficial one. To the classifications of primitive ages, during which men were divided, according to their occupations, into agriculturists, shepherds, hunters and brigands, had to be added the category of those who sold themselves to another to kill or to be killed. There was a vast association of plundering and pirating all over the world. It is the age of piracy which is depicted to us in the Homeric poems. The exploiting of man by man is now the common law. Captivity is now regarded as the crowning evil, the very type of misfortune. The noblest born man may, at any moment, become the «achmalote» of any one who may take him by surprise. The most accomplished patriarch is ever exposed to becoming the prey of a band of guerillas, who do worse than kill him, who pollute him, and reduce him to the subjection of a beast, keeping him to die a thousand deaths.

What rendered the new Assyrian Empire particularly odious to the Semites who had remained

true to the ancient creeds was its impiety. We see no sign of any temples in the Assyrian world of this

age; the monuments show scarcely any religious symbol. In view of this absolute lack of all fear of God, the idea which must have suggested itself to simple souls, which could only see the externals of a thing, was that the sovereign had himself worshipped. This substitution of man for God, which it was thought could already be detected in the myths of the most ancient history, such as Nimrud the Kesil,» appeared the sheerest madness. The essence of the mind of the patriarchal Semite was respect for the individual. This suppression of God's creatures for the gratification of unbounded pride, this equality in universal slavery, was revolting to the proud spirits which could not brook the idea of a State, and which even regarded the subjection of small princelets, such as those of Judea and Israel, as being in itself a great fall. The prophets ought to have felt the most indignation, but viewing the monster only from a distance, while they saw, on the contrary, their adversaries of

Jerusalem and of Samaria close at hand, they made use of Assyria as a sort of bugbear with which to frighten their fellow-countrymen».

### **3. DESTRUCTION OF LEVIATHAN. THE MARTYRDOM OF ISRAEL**

Divine Law may be understood in two comprehensions. The first comprehension of Divine Law is Natural Law of Rational Metaphysics as it was later interpreted by Spinoza in «Theology Politic Treatise», or by Einstein, the greatest scientific mind ever born on this earth. In this interpretation it is Church of Natural Law of which Cicero spoke so eloquently – the Church of Caesar, August and Antoninus.

The second comprehension is that of theocracy when Divine Law is interpreted as magic formulas from Sacred Scriptures. It is this abuse of Divine Law which Spinoza makes subject for his critics in Theology Politic Treatise. He had set forth with admirable lucidity the sharp antithesis between comprehension of Divine Law as magic scriptures and comprehension of it «without any mediatory of supernatural forces» as a Laws of Nature grasped by Reason.

Certainly, the Axial Age was too lacking in knowledge for the right comprehension of the Divine Law. This is why antiquity failed to sustain the Church of Natural Law even in Ancient Rome. Theocracy in Israel and later in Rome of Middle Ages had had its grave consequences resulting from magic mentality. Only now, with Scientific Revolution Energetics and Discovery of Psychic Energy we can interpret Divine Law as Natural Law of causations of psychic energy. We can explain in scientific language that quest for justice and compassion to poor and weak was not glorifying of feebleness but conversely the pursuit of true power of scientific mind which is founded on Conscience and Compassion because Human race is Oneness. And only now the international institutions of Rights of Men affords us

to construct the political frame founded on Natural Law for all national states.

What was to be done in those old times of Axial Age when the Jew had received only emotional knowledge, intuition, the great impulse which drove them to destroy their own Leviathan, their own national State in search for the Divine Law of Kingdom of God? Renan says that theocracy of Israel had been «sheer utopia». I don't think so. I think that as well as theocracy of Catholic Church the theocracy of Israel had been a stepstone on the way to the Rule of Natural Law of the Kingdom of God.

Anyway, we must admit that it was people of Israel, the first conscious Martyrs in mortal fight with the devil of Leviathan: first with Assyria and Babilon, then when Rome had degraded to the worship of wicked Emperors, with Rome. The history of Captivity in Egypt, in Assyria, and later the history of Nero's monstrosities against Christians — this is really bitterest history of martyrdom in the course of mortal fight with devil of magic mentality — with Leviathan. And was not the Hitler the greatest Devil of Leviathan? The apostle of Monstrous State of Tyranny and Despotism? Was this accident that he had chosen his prey the Jews, the people famous for their mortal fight with Leviathans? For Israel contrived to create «the religion of pure ethics» which reached out directly to the hearts of the millions people when scientific foundation (the discovery of psychic energy) was still beyond access of humankind.

E. Renan, «History of Israel»:

«The secret of the extraordinary development of the people of Israel lay in this one institution. Prophetism has much that is really analogous with modern journalism, which is also an individual power — and in the main a beneficial power — concurrently with the government, the patriciate and the church. Israelite prophetism was a journalism speaking in the name of God. It was in turn the salvation and the ruin of dynasties. The prophets are at once model patriots and the worst enemies of their country. They prevent it from having a civil order, foreign alliances or an army. They bring to bear against the government an opposition which no State could withstand. And yet,

in the long run, prophetism has created the historical importance of Israel. It was deleterious to the political life of the small people which entrusted its destinies to it; but it founded the religion of humanity. Who would be secure upon it?

...The inspiration of lahveh stood in stead of all else. The classic prophets, if we may so style them, had a horror of sorcery, that is to say of prediction by socalled supernatural processes. Magic, carved images, statues, astartes and idols are all much alike in their eyes. Superstition is the evil which they wage war upon with all their might. Contrary to the opinion of so many other sages, they never compound with it. In this sense, the Hebrew prophets are true Protestants, Reformers and Puritans. Not without reason were their writings the habitual literary food of the great agitators of the sixteenth century. Calvin, Knox and Cromwell are quite the brothers of the Israelite prophets of the eighth century B.C. They have their austerity, their spirit of absolutism, their dangerous simplicity. Inability to divide politics and religion is peculiar to both. Theocracy has its noble side, but it takes a long time for it to reach freedom.

...This is one of the origins of idealism, and we can but greet its dawn. The victory of the prophets is one of the few victories which men who care for things of the mind have obtained. Let us contrast the Greece of the fifth century with the Israel of the eighth century B.C.. Israel, even at that early epoch, saw very clearly the absurdity of idolatry — that gigantic mistake of which the Aryan race could not steer clear when it found itself in contact with races which practised the plastic arts. The folly of man «casting himself down before the work of his hands — adoring that which his fingers have fashioned,» appeared to the enlightened Israelites as the height of absurdity. They were struck by the absurdity of the good little gods who carried about with them the knicknacks of the house and of the

tent. The wise made mock of this, and advised that all this should be cast into the dust-hole, to keep

company with the moles and the bats. The idea that the ncihi derived his inspiration from lahveh was

also destined to die away with the silly practices of sorcery. This is one of the great differences of

Aryan and Semitic development. Among the Greeks and the Romans, as among the modern peoples to the sixteenth century, the aristocracy showed great weakness for the gross superstitions and ideas of the masses. Amongst the Hebrews, the leading intelligences made war to the death on superstition, and were, in the end, successful. In Europe this does not occur until the Reformation of the sixteenth

century, which must be looked upon as a recrudescence of the Hebrew spirit, brought about by the reading of the Bible. It is the last flicker of that spirit of which the school of Isaiah was the highest and clearest manifestation.

...Glory be to the Hebrew genius, which yearned and besought with unparalleled force for the end of the evil times, and saw rising upon the horizon, amid the fearful darkness of the Assyrian world, that sun of justice which is alone capable of making war to cease among men!

...This hope, whilst is ardently caught up by the Sibyllists of Alexandria, which warns and sustains the tender Virgil, from which Jesus and his followers derive their assertion of the approaching appearance of God's kingdom, is born of Isaiah or rather of the stubbornly optimist school which was the first to sound in the ears of humanity the cry of justice, of fraternity, and of peace.

...Sacrifices were the shameful stain which humanity preserved of its primitive vain terror, of its stupid and degraded anxiety to appease imaginary deities. We have seen how Isaiah treated this fundamental practice of religion. Micah is not less plain-spoken. The lahveh of Hosea, as we have seen, is a purely moral being; the lahveh of Isaiah and of Micah shows the tenderness of the Heavenly Father of the Christians. At times he assumes a tearful tone which adumbrates the affectionate reproaches of Jesus: «Oh, my people, what have I done unto thee? »The weeping God whom Christianity will love, the God who is made unhappy and is afflicted when he is offended, and who, like a good father, looks for the return of the sinner, already exists. lahveh is already, as regards the way in which he is pitied and the way in which he is treated, a sad victim of crucifixion.

...Prophetism had reached its main results, viz., monotheism, God (or lahveh) being the unique cause of the phenomena of the universe; the justice of lahveh, the need that this justice should be realized upon earth, and for each individual within the limits of his existence; a democratic puritanism of morals, a hatred of luxury, of profane civilisation and of obligations, resulting from a complicated civil organisation; absolute trust in lahveh, the worship of lahveh consisting above

all else in purity of sentiment. The immensity of such a revolution strikes one with astonishment, and

when one reflects upon the matter, the period at which this creation took place is the most fruitful one in all religious history. Even the initial movement of Christianity, in the first century of our era, takes a second place, by comparison, with this extraordinary movement of Jewish prophetism in the eighth century B.C. Jesus is all contained

in Isaiah. The humanitarian destiny of Israel is as clearly written about 720 as that of Greece will be two centuries later. Before the epoch of Elijah and Elisha, Israel does not differ in any essential particulars from the neighbouring peoples; it has no mark upon the forehead. From the period at which we have now arrived, its vocation is distinctly marked. After a

very favourable reign (that of Hezekiah), prophetism is destined to pass through a long period of trial (the reigns of Manasseh and Amou), and then to gain a complete triumph under Josiab. The history of Judah will henceforth be the history of a religion at first confined within itself for long centuries, and

then being mixed up, by the victory of Christianity, with the general movement of humanity.

...The cry of justice uttered by the prophets of old will no longer be stifled. Greece will found the lay society, free in the meaning understood by economists, without paying any heed to the sufferings of the weak, brought about by the grandeur of the social achievement. Prophetism will accentuate the just complaint of the poor, it will sap the base of the army and of royalty in Israel, but it will found the synagogue, the church, and the associations of the poor, which, from the time of Theodosius, will become all powerful and will govern the world.

During the Middle Ages the loud voice of the prophets, interpreted by Saint Jerome, will strike terror into the rich and the mighty, and will check, for the benefit of the poor, or those so-called, all industrial, scientific and worldly development.

...The work of the prophets has thus remained one of the essential elements of the history of the world. The movement of the world is the outcome of the parallelogram of two forces, liberalism upon the one hand and socialism upon the other – liberalism impelling its adepts to the highest degree of human development; socialism accounting above all else justice most strictly interpreted, and the happiness of the greatest number, often sacrificed in reality to the requirements of civilisation and of the State».

#### **4. THE MESSIANIC AND APOCALYPTIC DOCTRINE OF ISAIAH AND JESUS**

E. Renan, «History of Israel»:

«About 740, these truths became the peculiar appanage of Jerusalem. Isaiah, by the ardour of his convictions, by the example of his life, and by the beauty of his style, crave them unparalleled lustre. He is the true founder (I do not say the inventor) of the messianic and apocalyptic doctrine. Jesus and the apostles merely repeated what Isaiah had said. A history of the origin of Christianity, if begun at the time when the primitive Christian ideas were formed, would have to begin with Isaiah.

Thus, Renan many times repeats that Isaiah is «true founder of messianic and apocalyptic doctrine» and that the «Jesus already contains in Isaiah». And what was the meaning of this doctrine? It is simple. This world is lost under power of Evil – under monstrosities of Leviathans. God is Good, therefore the Kingdom of God is not of this world. This world will be destructed after the Day of Judgment where Evil and Good people will be divided. The Prince of this world is Evil – Satan, the Prince of Leviathans. The Day of Judgment will ruin all of them and Kingdom of Good, Kingdom of God will be triumphant.

Indeed, this «messianic-apocalyptic doctrine» of Isaiah is exactly the content of the essential theme of Gospels: the breakdown of the «prince of this earth» and the triumph of the Kingdom of God. Nothing true that Jesus ever declared forgiveness and Kingdom of God for anyone: only few chosen, only few virtuous. Nothing true that Jesus ever magnified submission to the Evil. Gospels deals with mortal fight with Evil: you must forgive all concerning your Ego, but nothing wrong towards Holy Spirit will be forgiven. Then the question arises: what for was the fight between Jesus and Jerusalem? It was the same fight with rituals and sacrifices waged by Isaiah many centuries before Jesus. Jesus had aggravated the war saying that the Day of Judgment already came and that the rituals and sacrifices as part of Normative Law of Leviathan is an Evil condemned by the Divine Judgment.

«My kingdom is not of this world»

«And every one that shall speak a word against the Son of Man, it will be forgiven him; but to him that blasphemes against Holy Spirit, it shall not be forgiven»

«Now is the judgment of this world; now shall the prince of this world be cast out»

Even if at that moment the Field of Intellect of Divine Energy of people still remained feeble through the lack of scientific progress and civilisation still had to wait 2000 years for the Triumph of Science the «messianic-apocalyptic doctrine» of Israel is justified by modern science. The Rational Metaphysics of Spinoza and Einstein, and the great power of science over the Nature – does this go beyond the ambition of Jesus to cure sick and to command the energies of nature?

As for his ambition to cure psychosis and nervous diseases the Discovery of Psychic Energy validate the achievement of this ambition too. And even more important consequences of the Discovery of Psychic Energy – the destruction of Leviathans on theoretical level because it is proved and demonstrated that Leviathans are founded on the sick energy of Field of magic mentality.

Thus messianic-apocalyptic doctrine of Isaiah and Jesus comes true: the Princes of Leviathans are overthrown, the kindness of Intelligent energy of Conscience and Compassion is triumphant.

Yes, they crippled and almost killed me, the author of Discovery of Psychic Energy. But I predict you with the all might of these great prophets that No Powerwill ever be able to thwart the PACE OF SCIENCE. You killed Jesus but not his Great Church. You can kill me but not the new born Social Science. And yes, this is the apocalypses of the world of Evil, and the Triumph of the Kingdom of God.

E. Renan, «History of Israel»:

«At the same time true prayer is born. The pious man is horrified at the contortions, the convulsions, the frenzied dancing, the incisions in the forehead, and the hacking with razors affected by the priests of Baal

and of Cliemosh. The new God is so essentially the God of goodness that all pure souls find themselves naturally in contact with him. He loves sincere and honest men; he hearkens to them. It is doubtful whether we possess the psalms of that day. But the spirit of inward meditation which has made of the Psalms the Prayer-book of humanity is already in existence. This spirit may be summed up in the different meanings of the word «siah» signifying at once to meditate, to speak in a low tone, to speak to oneself, to hold converse with God, to be lost in the vague recesses of the infinite.

It is, above all, by the conception of Providence and of social justice that the Hebrew development differed so distinctly from that of our races. These races were always content to put up with a somewhat halting justice in the government of the universe. Their assured conviction of another life furnished them with abundant compensation for the iniquities of their present condition. The Hebrew prophet, on the contrary, never appeals to rewards and punishments beyond the grave. He hungers for justice, and for speedy justice. According to him, it is here below that the justice of lahveh prevails. An unjust world is, in his eyes, a monstrosity. What! There is a doubt as to lahveh being all-powerful? This gives birth to an heroic tension, a sustained cry, an unceasing attention to the events of the world, all regarded as acts of a just-dealing God. Hence, above all, arises an ardent belief in a final reparation, in a day of judgment, when things will be established as they should be. That day will witness the overthrow of what now exists. That will be the radical revolution, the revenge of the weak, the confusion of the mighty. The miracle of the transformation of the world will be wrought at Zion. Zion will be the capital of a regenerated world in which justice will reign. David will become, on that day, the ideal king of humanity.

These ideas prevailed in Israel from the very earliest times. Like all the fundamental ideas of a

people, they were born with the people itself. The prophetic school personified in Elijah and Elisha

brought them, as far back as the ninth century B.C., into very bold relief. In the first half of the eighth

century, Amos, Hosea and others of the same school sounded their praises with extraordinary power, in a vigorous but strange and harsh style.

The day of judgment and justice will not long tarry. Men will go in fear to hide themselves in the holes of the rocks, in the caves of the earth. All that is human will come to naught. Justice will reign; each man will be treated according to his deserts. Amid the destruction of Israel, there

will be a remnant, a graft, an offshoot, which will cause the race of saints to multiply afresh. Zion will become a new Sinai, with a cloud by day, and a flame of fire by night, and beneath the shelter of this divine glory, the people of the just will be happy for all eternity. This brilliant future is the perspective upon which the eyes of the Seer are ever fixed. A short oracle which the prophetic school was fond of repeating, and which was attributed at times to Isaiah, at others to Micah, gave expression to the indomitable hope which made of Jerusalem the religious capital of the world».

## **CHAPTER 3. THE KINGDOM OF HEAVEN BY JESUS. FRAM OF THEORY OF PSYCHIC ENERGY**

1. The Kingdom of God is within you: frame of theory of Psychic Energy
2. Mortal Blows of Spiritual Sword of Jesus against Evil Leviathans
3. Apocalypses of Evil: Mortal war with Evil Leviathans up to the Day of Judgment
4. An Open System of Gospels: Comforters will come unto you. From parables to Science.

### **1. THE KINGDOM OF GOD IS WITHIN YOU: FRAME OF THEORY OF PSYCHIC ENERGY**

The Role of Jesus was to expose that the Kingdom of God predicted by Jewish Prophetism was not physical event but Spiritual. The Birth of Spirit in Axial Age of antiquity in several regions of earth Jesus had interpreted as Advent of Kingdom of God. His famous words from Gospels «Kingdom of God is within you» Leo Tolstoy employed as title of one of his books on Christian theology.

Mathew 4:15

The land of **a** Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Jesus began to **a** preach, and to say, **b** Repent: for the **c** kingdom of heaven **d** is at hand.

Luke17:20

| And when he was demanded of the Pharisees, when the **a** kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the **a** kingdom of God **b** is **c** within you.

He remains as fervent warrior in Sacred War with Evil as his predecessors Jewish prophets has been. He also shares their definition of Evil as Leviathans with Rule of Violence, dishonesty, sadomasochism of command-obedience hierarchy and self-worship of Princes.

Matthew 20:25 :

| «20:25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you».

John 12:31

| Now is the judgment of this world: now shall the prince of this world be cast out.  
14: 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.  
16:11 Of judgment, because the prince of this world is judged».

The novelty to come with Jesus Church is the novelty of Weapons in Sacred War with Evil: the Sword of Spirit instead of Sword of Iron. He predicts Apocalypses of Evil Leviathans as well as prophets in the Day of Judgment which is at hand. But his weapons are Spiritual Weapons:

– 1) Keep away from politics, don't try to replace Caesars and Princes through rebel and upheaval. You must understand that Kingdom of God is Spiritual community, Spiritual Unity and not political enforcement of power of might. This is Church, this is Kingdom of Heaven.

Mathew 22:18

| But Jesus perceived their wickedness, and said, Why **a** tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him

a penny. 20 And he saith unto them, Whose *is* this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, **a** Render therefore unto **b** Caesar the things which are Caesar's; and unto God the things that are God's.

– 2) Do your work, build Church of righteous people, bring Testament of God to everyone within your reach, let Princes of Evil Leviathans torture and kill you for your divine activity, but never stop this activity, spare nothing for this activity. For while you are on the way of God, fighting thus with spiritual sword against Evil, the latter is powerless to injure you because killing your body they cannot harm your spirit. But if you submit to Evil, if you conform with it, if you don't bear your cross and come after me, the Evil became dangerous because vulnerability of your spirit.

St. Luke 14: 27

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

St. Mathew 10: 28

And **a** fear not them which kill the body, but are not able to kill the soul: but rather **b** fear him which is able to **c** destroy both **d** soul and body in **e** hell. 39 **a** He that findeth his life shall lose it: and he that **c** loseth his life for my sake shall find it.

Mathew 10:1.

*Jesus instructs and empowers the Twelve Apostles and sends them forth to preach, minister, and heal the sick – Those who receive the Twelve receive the Lord.* And when he had **a** called unto him his **b** twelve disciples, he gave them **c** power *against* **d** unclean spirits, to cast them out, and to **e** heal all manner of **f** sickness and all manner of disease. 6 But go rather to the **a** lost **b** sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven **a** is at hand. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the **a** dust of your **b** feet. 15 Verily I say unto you, It shall be more tolerable for the land of **a** Sodom and Gomorrah in the day of judgment, than for that city. 16 ¶ Behold, I send you forth as **a** sheep in the midst of wolves: be ye therefore **b** wise as

serpents, and **c** harmless as doves. 17 But beware of men: for they will deliver you up to the councils, synagogues; 18 And ye shall be brought before governors and **a** kings **b** for my sake, for a **c** testimony against them and the Gentiles. 19 But when they deliver you up, **a** take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall **b** speak. 20 For it is not ye that speak, but the **a** Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. 22 And ye shall be **a** hated of all *men* **b** for my **c** name's sake: but he that **d** endureth to the end shall be saved.

– 3) Evil is madness, disease, you must help people suffering with this mortal disease. Do your best to cure them, to bring Testament of God to them, forgive them their madness because they don't understand what they are doing, but never conform with them.

Mathew 13:10

And the disciples came, and said unto him, Why speakest thou unto them in **a** parables? 11 He answered and said unto them, Because it is given unto you to know the **a** mysteries of the kingdom of heaven, but to them it is not given. 12 **a** For whosoever hath, to him shall be **b** given, and he shall have more **c** abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall **a** hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's **a** heart is waxed gross, and *their* ears are dull of hearing, and their **b** eyes they have **c** closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should **d** heal them. 16 But blessed are your **a** eyes, for they see: and your ears, for they hear.

John 3:19

And this is the condemnation, that **a** light is come into the world, and men loved **b** darkness rather than light, because their **c** deeds were evil. 20 For every one that doeth **a** evil **b** hateth the light, neither

cometh to the light, lest his deeds should be reproved. 21 But he that **a** doeth **b** truth cometh to the **c** light, that his deeds may be made manifest, that they are wrought in God.

E. Renan «History of Israel»:

«The theology of Amos differs little from that of Job. The old Elohim had triumphed. Mildew, rust, locusts, pestilence and war are the punishments by which he invites sinners to return to him. True religion is to hate evil and love good. In doing good, man saves his life, by doing evil he loses himself. An impious man is a madman, blinded with pride».

– 4) Your love to your enemy is understanding that this is Divine Spirit of your fellow man but sick with mortal disease of evil madness. Deliver all your efforts to cure him but never let him to convert you.

St. Mathew 12: 30

He that is not with me is against me; and he that gathereth not **a** with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven **a** unto men: but the **b** blasphemy against the Holy Ghost shall **c** not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be **a** forgiven him, neither to come.

Thus the Apocalypses of Evil is to come through Spiritual Sword as a replacement of Leviathans (Rule of Violence) by Spiritual community of Church (Rule of Divine Law). Hence, the destruction of Satan is the destruction of Field of Magic mentality, which is sick energy of psyche, the foundation of Leviathans.

The Apocalypses of Evil appears in Gospels of Jesus as Destruction of material energy of psyche which is disease of human mind. Not the destruction of all material universe. As well as victory of Kingdom of God appears as triumph of Spiritual energy of Field of Intellect, the Birth of Spirit and establishment of Church as a Spiritual community of Divine Law.

E. Renan, “Life of Jesus»:

«In all this an admirable idea of profound import governed Jesus, as well as the band of joyous children his followers, and made him for eternity the true creator of the peace of the soul, the great consoler of life. In freeing man from what he called» the cares of this world,» Jesus might go to excess and injure the essential conditions of human society; but he founded that spiritual exaltation which for centuries has filled souls with joy in the midst of this vale of tears. He saw with perfect clarity of vision that man's recklessness, his lack of philosophy and morality, most often proceed from the distractions which he permits himself, and the cares, multiplied beyond measure by civilisation, which harass him. The Gospel has thus been the supreme remedy for the dull weariness of common life, a perpetual sursum corda<sup>^</sup> a powerful agent in making men forget the miserable cares of earth, a gentle appeal like that which Jesus whispered in the ear of Martha, «Martha, Martha, thou art anxious and troubled about many things; but one thing is needful.» l Thanks to Jesus, the dullest existence, that most absorbed by sad or humiliating duties, has had its glimpse of heaven. In our busy civilisation the memory of the free life of Galilee has been like perfume from another world, like the» dew of Hermon,» which has kept drought and grossness from entirely invading the fields of God».

### John 17:8

For I have given unto them the **a** words which thou gavest me; and they have received *them*, and have known surely that I **b** came out from thee, and they have **c** believed that thou didst send me. 9 I **a** pray for them: I pray not for the world, but for them which **b** thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the **a** world, but that thou shouldest **b** keep them from the **c** evil. 16 They are not of the **a** world, even as I am not of the world. 17 **a** Sanctify them through thy **b** truth: thy word is **c** truth. 18 As thou hast **a** sent me into the world, even so have I also sent them into the world. 19 And for their sakes I **a** sanctify myself, that they also might be sanctified through the truth.

20 Neither **a** pray I for these alone, but for them also which shall **b** believe on me through their word; 21 That they all may be **a** one; as thou, **b** Father, *art* in me, and I in thee, that they also may be **c** one in us: that the world may believe that thou hast sent me.

### Mathew 13:36

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying,  
Declare unto us the parable of the **a** tares of the field. 37 He answered and said unto them, He that soweth the good **a** seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the **a** tares are the children of the wicked *one*; 39 The enemy that sowed them is the devil; **a** the **b** harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the **a** end of this world. 41 The Son of man shall send forth his **a** angels, and they shall gather out of his kingdom all things that **b** offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be **a** wailing and **b** gnashing of teeth.

### Mathew 18:7

Woe unto the world because of **a** offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into **a** hell fire.

### Luke 4:16

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The **a** Spirit of the Lord *is* upon me, because he hath **b** anointed me to **c** preach the **d** gospel to the **e** poor; he hath sent me to heal the broken hearted to **f** preach **g** deliverance to the **h** captives, and recovering of sight to the blind, to set at *i* liberty them that are bruised,

19 **a** To preach the acceptable year of the Lord. 43 And he said unto them, I must **a** preach the kingdom of God to other cities also: for therefore am I **b** sent.

## 2. MORTAL BLOWS OF SPIRITUAL SWORD OF JESUS AGAINST EVIL LEVIATHANS

Albert Schweitzer, Lectures in College in Birmingham, 1922 (по русскому изданию А. Швейцер, Упадок и возрождение культуры, Москва, Прометей, 1993) :

«Снова и снова в спорах с нами индийцы будут говорить: Духовность не есть моральность. Стать духовным через слияние с Божественным – это дело выше всякой этики». Мы же христиане говорим: Духовность и моральность это одно и то же. Только через самую бескомпромиссную моральность достигается самая бескомпромиссная духовность, именно в такой моральности она постоянно выражается. В индийском мышлении этический элемент поглощается интеллектуализмом как обещавшее дождь туча испаряется в горячем воздухе. В Евангелии Иисуса напротив не только нет места холодному обдуманному покою как реакции на окружающий мир, Евангелие Иисуса говорит человеку: Ты должен стать свободен от мира и от самого себя, чтобы работать в этом мире в качестве орудия Божьего».

### Mathew 10:32

Whosoever therefore shall **a** confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall **a** deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send **a** peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's **a** foes shall be they of his own **b** household. 37 He that **a** loveth father or mother **b** more than me is not worthy of me: and he that **c** loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his

**a** cross, and followeth after me, is not **b** worthy of me. 39 **a** He that findeth his life shall **b** lose it: and he that **c** loseth his **d** life for my sake

shall find it. 40 ¶ He that **a** receiveth you **b** receiveth me, and he that receiveth me receiveth him that sent me.

## 1) DIVISION BETWEEN BIOLOGICAL ENERGY AND SPIRITUAL ENERGY: INTELLECTUAL HUNGER OF FIELD OF SPIRIT

John 4:34

Jesus saith unto them, My meat is to do the **a** will of him that sent me, and to finish his **b** work.

Mathew 4:4

But he answered and said, It is written, **a** Man shall not **b** live by **c** bread alone, but by every **d** word that proceedeth out of the **e** mouth of God.

Mathew 26:26

**a** And as they were eating, Jesus took **b** bread, **c**and blessed **it**, and brake **it**, and gave **it** to the disciples, and said, Take, eat; this is my **d** body.

Mathew 5:6

Blessed are they which do **a** hunger and thirst after **b** righteousness: for they shall be filled. 7 Blessed are the **a** merciful: for they shall obtain mercy. 8 Blessed are the **a** pure in **b** heart: for they shall **c** see God. 9 Blessed are the **a** peacemakers: for they shall be called the **b** children of God. 10 Blessed are they which are **a** persecuted for **b** righteousness' sake: for **c** theirs is the kingdom of heaven.

Mathew 6:19

Lay not up for yourselves **a** treasures upon earth, where moth and rust doth corrupt, and where thieves **b** break through and steal: 20 But lay up for yourselves **a** treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor **b** steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine **a** eye be **b** single, thy whole body shall be full of **c** light. 23 But if thine eye be evil, thy

whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is  
that **a** darkness! 24 **a** No man can **b** serve two **c** masters: for either he will **d** hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and **e** mammon. 25 **a** Therefore I say unto you, Take no **b** thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 33 **a** But **b** seek ye first the **c** kingdom of God, and his **d** righteousness; and all these **e** things shall be **f**added unto you.

Mathew 12:46

While he yet talked to the people, behold, *his* mother and his **a** brethren stood **b** without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my **a** mother and my brethren! 50 For whosoever shall do the **a** will of my Father which is in heaven, the same is my **b** brother, and sister, and mother.

## 2) DIVISION BETWEEN FILED OF SPIRIT AND FIELD OF SADOMASOCHISM OF PSYCHIC ENERGY

E. Renan, «Life of Jesus»:

«Jesus never once gave utterance to the sacrilegious idea that he was God. He believed himself to have direct communion with God; he believed himself to be the Son of God. Herein was his great originality; in this he had nothing in common with his race. Neither Jew nor Mussulman has understood this sweet theology of love. The God of Jesus is not that relentless master who kills us, or damns us, or saves us according to his good pleasure. The God of Jesus is our Father. We hear him when we listen to the gentle voice that breathes within us, «Abba, Father.» The God of Jesus is not the unjust despot who has chosen Israel for his people and specially protects them. He is the God of humanity. Jesus was not a patriot like the Maccabees, or a theocrat like Judas the Gaulonite. Rising fearlessly above the prejudices of his nation, he asserted the universal fatherhood of God. The Gaulonite maintained that a man

should rather die than give to any other than God the name of «Master»;

Jesus left the title to any one who cared to take it, and for God reserved a dearer name. Whilst he accorded the great ones of the earth, who to him were representatives of power, an ironical respect, he established the supreme consolation recourse to the Father whom every man has in heaven and the true kingdom of God, which every man bears in his heart. The term «kingdom of God», or «kingdom of heaven», was the favourite expression of Jesus to describe the revolution which he inaugurated in the world. Like almost all the Messianic terminology, it came from the book of Daniel.

...At times Jesus even seems to take precautions to controvert such a doctrine. The accusation that he made himself God, or the equal of God, is presented, even in the fourth Gospel, as a Jewish calumny. In this last Gospel he declares himself to be less than his Father. Elsewhere he avows that the Father has not revealed all to him. He believes himself to be more than an ordinary man, but separated by an infinite distance from God. He is the Son of God, but all men are, or may become so in divers degrees. Every man, day by day, should call God his

Father; all who are raised again will be Sons of God. Divine sonship was, in the Old Testament, attributed to human beings without equality with God being also attributed to them. The word «son» has the widest

meanings in the Semitic language and in that of the New Testament. And besides, the idea of man held by Jesus does not conform to the moderate estimate which has been introduced by a cold deism. In his poetic conception of nature one breath alone suspires through the universe; the breath of man is that of God; God dwells in man, and lives by man, even as man dwells in God, and lives by God. The transcendental idealism of Jesus never permitted him a very clear impression of his own personality. He is his Father, his Father is he. He lives in his disciples; everywhere he is with them; his disciples are one even as he and his Father are one. The idea to him is everything; the body, which makes distinctions of persons, is naught.

### E. Renan «History of Israel»:

«The thing that most surprises us is the analogy between these ancient Jews and the Mahometans.

Both showed the same incapacity to discern between religious and civil association; both were intolerant; both made the same pretensions of austerity, which naturally degenerated into hypocrisy.

The Jewish women, like those among the Mussulmans, had no part whatever in the religious movement. Not many returned from Babylon, and the harsh measures enforced by the fanatics must have created bitter feelings amongst the feminine population of Jerusalem. Semitic religions, of the Jewish and Mahometan type, are exclusively men's religions.\* In the fifth century women were present at the religious celebrations; but they did not know how to write, and very few women are mentioned. Not one female figure in those days comes into prominence.

Male genealogies, on the other hand, are most carefully kept, even if not always reliable. § The family spirit, as understood in the East, was very strong. These Jews, though transformed by all kinds of proselytisms, changes, and selections, were really only patriarchs turned bigots.

#### E. Renan «Life of Jesus»:

«Women, in fact, received him eagerly. He manifested towards them the reserved manners which make a very sweet union of ideas possible between the two sexes. The separation of men from women, which has precluded all progress in refinement among the Semitic peoples, was no doubt then, as in our own days, much less rigorous in the rural districts and villages than in the large towns. Three or four devoted Galilean women always accompanied the young Master, and disputed among themselves the pleasure of listening to him and tending him in turn. They brought into the new sect an element of enthusiasm and taste for the marvellous, the importance of which had already begun to be understood. One of them, Mary of Magdala, who has given such a world-wide celebrity to that poor town, appears to have been of a very ardent temperament. According to the language of the time, she had been possessed by seven demons that is, she had suffered from nervous and apparently inexplicable maladies. Jesus, by his pure and sweet beauty, calmed her troubled nature. The Magdalene was faithful to him, even unto Golgotha, and on the day but one after his death played a leading part; for, as we shall see later, she was the principal agent by which faith in the resurrection was established. Joanna, wife of Chuza one of the stewards of Antipas, Susanna, and others who have remained unknown, followed him constantly and ministered to his wants. Some were rich, and by their wealth enabled the young prophet to live without following the trade which, until then, he had practiced».

#### E. Renan, «Life of Jesus»:

«Jesus could not suffer these gentle hearers to be harshly treated. He had them brought to him and took them in his arms. Mothers, encouraged by such a reception, used to bring him their little ones, that he might touch them. Women came to pour oil upon his head and perfumes on his feet. His disciples would sometimes repulse them as troublesome; but Jesus, who loved ancient usages and all that showed simplicity of heart, made reparation for the unkindness done by his too zealous friends. He protected those who desired to do him honour. So it was that children and women adored him. The reproach of alienating from their families these gentle, easily led creatures was one of the charges most frequently brought against him by his enemies.

The new religion was thus, in many respects, a women's and children's movement. The latter were like a young guard about Jesus for the inauguration of his innocent kingship, and gave him little ovations which pleased him much, calling him «Son of David,» crying Hosanna, and bearing palms around him. Jesus, like Savonarola, perhaps made them serve as instruments for pious missions; he was very glad to see these young apostles, who did not compromise him, rush to the front and give him titles which he did not dare to take himself. He let them speak, and, when he was asked if he heard, he evasively answered that the praise that comes from young lips is the most pleasing to God. He lost no occasion of repeating that the little ones are sacred beings, that the kingdom of God belongs to children, that one must become a child to enter therein, that one ought to receive it as a child, that the heavenly Father hides his secrets from the wise and reveals them to little ones. In his mind the idea of disciples is almost synonymous with that of children. On one occasion when they had one of those quarrels for precedence which were not rare amongst them, Jesus took a little child, put him in their midst, and said to them, «Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.»

#### Mathew 18:4

Whosoever therefore shall **a** humble himself as this little **b** child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my **a** name receiveth me. 6 But whoso shall **a** offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. 10 Take heed that ye despise not one of these **a** little ones; for I say

unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

### Luke 1:46

And Mary **a** said, My soul doth **b** magnify the Lord, 47 And my spirit hath **a** rejoiced in God my **b** Saviour. 48 For he hath regarded the low estate of his **a** handmaiden: for, behold, from henceforth all generations shall call me **b** blessed. 49 For he that is mighty hath done to me great **a** things; and **b** holy is his name. 50 And his mercy *is* on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the **a** proud in the imagination of their hearts. 52 He hath put down the mighty from *their* seats, and exalted them of **a** low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath **a** holpen his servant Israel, in remembrance of *his* mercy; 55 As he spake to our **a** fathers, to Abraham, and to his **b** seed for ever.

### Luke 20:27

Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him  
34 And Jesus answering said unto them, The children of this world **a** marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain **a** that world, and the **b** resurrection from the dead, neither marry, nor are given in **c** marriage: 36 Neither can they die any more: for they are equal unto the **a** angels; and are the **b** children of God, being the children of the resurrection.

### John 1:12

But as many as **a** received him, to them gave he **b** power to become the **c** sons of God, *even* to them that believe on his **d** name: 13 Which were **a** born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be **a** born of **b** water and of the **c** Spirit, he cannot **d** enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be **a** born again.

John 4:21

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye **a** know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall **a** worship the Father in spirit and in **b** truth: for the Father seeketh such to worship him. 24 **a** God is a **b** Spirit: and they that worship him must worship *him* in spirit and in **c** truth.

### 3) DIVISION BETWEEN SPIRITUAL UNION OF CHURCH AND POLITICAL ENFORCED HIERARCHY AS TWO DIFFERENT CONTROLS OF LAW OF PRESERVATION OF FORCE OF PSYCHIC ENERGY

E. Renan, «Life of Jesus»:

«To await the kingdom of God» is henceforth synonymous with being a disciple of Jesus. This expression, «kingdom of God,» or «kingdom of heaven,» was, as we have said, already long familiar to the Jews. But Jesus gave it a moral sense, a social application, which even the author of the Book of Daniel, in his apocalyptic enthusiasm, had scarcely dared to perceive in it. He found that, in the world as it is, evil reigns supreme. Satan is «the prince of this world,» and everything obeys him. The kings slay the prophets. The priests and the doctors do not that which they command others to do; the just are persecuted, and the only portion of the righteous is weeping. The «world» is in a manner the enemy of God and his saints; but God will awaken and will avenge his saints. The day is at hand, for the cup of iniquity is filled. Righteousness will reign in its turn.

A great and sudden revolution is to mark the advent of this reign of righteousness. The world will seem as it were reversed; the actual state being bad, to represent the future one need but conceive nearly the contrary to that which exists. The first shall be last. A new order of things will govern humanity. Now, good and evil are mixed like the tares and the good grain in a field. The master lets them grow up together; but the hour of violent

| separation will come».

E. Renan, «Life of Jesus»:

«Jesus, at the same time that he announced an unparalleled revolution in human affairs, proclaimed the principles upon which society has rested for eighteen hundred years.

That indeed which distinguishes Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in, vague terms, and as a man of the people with no idea of politics. Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without

thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer persecution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus.

To whom should we turn, in whom should we trust to establish the kingdom of God? There was no doubt in the mind of Jesus on this point. That which is held in honour amongst men is abomination in the sight of God. The founders of the kingdom of God are the simple. Not the rich, not the learned, not priests; but women, common folk, the humble, and the young. The great sign of the Messiah's coming is that «the poor have the good tidings preached to them.» It was the idyllic and gentle nature of Jesus that here resumed the upper hand. A great social revolution, in which distinctions of rank would be dissolved, in which all authority in this world would be humiliated, was his dream.

The idea which has made «worldly» the antithesis of «Christian» was fully justified in the thoughts of the Master».

Luke 12:49

I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a **a** baptism to be baptized with; and how am I **b** straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three.

### Mathew 4:8

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the **b** kingdoms of the world, and the glory of them; 9 **a** And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, **a** Satan: for it is written, Thou shalt **b** worship the Lord thy God, and him only shalt thou serve.

### Mathew 20:25

But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be **a** great among you, let him be your **b** minister; 27 And whosoever **a** will be chief among you, let him be your **b** servant: 28 Even as the **a** Son of man came not to be ministered unto, but to minister, and to **b** give his life a **c** ransom for many.

### Mathew 23:8

But be not ye called **a** Rabbi: for one is your **b** Master, even Christ; and all ye are brethren. 9 **a** And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, **a** even Christ. 11 But he that is **a** greatest among you shall be your **b** servant. 12 And whosoever shall **a** exalt himself shall be **b** abased; and he that shall **c** humble himself shall be exalted. Luke 22:24 And there was also a **a** strife among them, which of them should be accounted the **b** greatest. 25 And he said unto them, The **a** kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth **a** serve. 27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at

meat? but I am among you as he that **a** serveth. 28 Ye are they which have **a** continued with me in my **b** temptations. 29 And I appoint unto you a kingdom, as my Father hath **a** appointed unto me; 30 That ye may **a** eat and drink at my table in my kingdom, and sit on thrones **b** judging the twelve tribes of Israel.

### John 15:3

Now ye are clean through the word which I have spoken unto you. 4 **a** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the **a** vine, ye **are** the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without **b** me ye can do nothing. 6 If a man **a** abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast **them** into the fire, and they are burned. 12 This is my commandment, That ye **a** love one another, as I have **b** loved you. 13 Greater **a** love hath no man than this, that a man lay down his **b** life for his **c** friends. 14 Ye are my **a** friends, if ye do whatsoever I **b** command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **a** friends; for all things that I have **b** heard of my Father I have made **c** known unto you.

### Mathew 5:13

Ye are the **a** salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the **a** light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a **a** candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your **a** light so shine before men, that they may see your good **b** works, and **c** glorify your Father which is in heaven. 17 ¶ Think not that I am come to **a** destroy the **b** law, or the prophets: I am not come to destroy, but to fulfil.

11 Not that which goeth into the mouth **a** defileth a man; but that which cometh out of the **b** mouth, this defileth a man. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those

things which proceed out of the **a** mouth come forth from the heart; and they defile the man. 19 For out of the **a** heart proceed evil thoughts, **b** murders, **c** adulteries, **d** fornications, thefts, **e** false witness, **f** blasphemies: 20 These are *the things* which **a** defile a man: but to eat with unwashed hands defileth not a man.

#### 4) MARTYRDOM AND LOVE TO ENEMY AS SPIRITUAL SWORD

E. Renan, «Antichrist»:

«After the day on which Jesus expired on Golgotha, the day of the festival in Nero's gardens (which can be fixed as being about August 1st of the year 64) was the most solemn in the history of Christianity. Nero's orgy was the great baptism of blood which singled out Rome as the town of martyrs, to play a part by itself in the history of Christianity and be the second sacred city. It was the seizure of the Vatican hill by these conquerors of a new order until then unknown. The harebrained scoundrel who governed the world did not perceive that he was the founder of a new era, and that he was signing for the future a charter, written in scarlet, the provisions of which were to be claimed at the end of eighteen hundred years. Rome, rendered responsible by all the blood that had been shed, became, like Babylon, a kind of sacramental and symbolical city».

E. Renan, «Life of Jesus»:

«The synagogue was rich in very happily expressed maxims which formed a kind of current proverbial literature. Jesus adopted almost all this oral teaching, but imbued it with a higher spirit. Usually exceeding the duties laid down by the Law and the prophets, he desired perfection. All the virtues of humility «forgiveness, charity, abnegation, and self-denial virtues which, with good reason, have been called Christian, if by that we mean that they were truly preached by Christ, existed in germ in this first teaching. As to justice, he was content with repeating the well-known axiom: «All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.» 1 But this old and somewhat selfish wisdom did not satisfy him. He went to

extremes, and said,

«Whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.» 2 " If thy right eye causeth thee to stumble, pluck it out, and cast it from thee.» 3 " Love your enemies, and pray for them that persecute you.»

4 «Judge not, that

ye be not judged.»

5 «Condemn not, and ye shall not be condemned.» 6 „Be ye merciful, even as your Father is merciful.» 7 «It is more blessed to give than to receive.» 8 «Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.» 9 Concerning alms, pity, good works, kindness, peacefulness, and complete unselfishness of heart, he had little to add to the doctrine of the synagogue. But he placed upon them an emphasis full of impressive grace which gave the old maxims new life.

Jesus son of Sirach, and Hillel had uttered aphorisms almost as lofty as those of Jesus. But Hillel will never be accounted the true founder of Christianity. In ethics, as in art, precept is nothing, practice is everything. The idea which is hidden in a picture by Raphael is of little moment; it is only the picture itself which counts. So too in ethics, truth is only of value when it becomes more than a mere sentiment, and it does not attain its highest worth until realised in the world as fact. Men of indifferent morality have written very good maxims. Very virtuous men, on the other hand, have done nothing to perpetuate the tradition of virtue in the world. The palm is to him who has been mighty both in words and in works, who has discerned the good, and, at the price of his blood, has made it triumph. Jesus, from this dual point of view, is without equal; his glory retains its integrity, and will ever know renewal».

## Mathew 26:52

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall **a** perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the **a** scriptures be fulfilled, that thus it must be? 55 In that same hour said

## GOSPEL ON TESLA'S RAPE

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| Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you **a** teaching in the temple, and ye laid no hold on me.

Luke 21:12

| But before all these, they shall lay their hands on you, and **a** persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle *it* therefore in your hearts, not to **a** meditate before what ye shall **b** answer: 15 For I will give you a mouth and **a** wisdom, which all your adversaries shall not be able to **b** gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all *men* for my name's **a** sake. 18 But there shall not an **a** hair of your head perish. 19 In your **a** patience **b** possess ye your souls.

### 3. APOCALYPSES OF EVIL: MORTAL WAR WITH EVIL LEVIATHANS UP TO THE DAY OF JUDGMENT

Mathew 3:12

| Whose **a** fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the **b** garner; but he will burn up the chaff with unquenchable **c** fire.

Mathew 5:11

| Blessed are ye, when *men* shall **a** revile you, and persecute *you*, and shall say all manner of **b** evil against you falsely, **c** for my sake. 12 **a** Rejoice, and be exceeding glad: for great *is* your **b** reward in heaven for so **c** persecuted they the prophets which were before you.

Mathew 7:6

| **a** Give not that which is **b** holy unto the dogs, neither cast ye your **c** pearls before swine, lest they trample them under their feet, and turn again and rend you.

Mathew 7;21

Not every one that **a** saith unto me, **b** Lord, Lord, shall enter into the kingdom of heaven; but he that **c** doeth the **d** will of my Father which is in **e** heaven. 22 Many will say to me in that day, Lord, Lord, have we not **a** prophesied in thy name? and in thy **b** name have cast out devils? and in thy name done many wonderful works?

23 **a** And then will I profess unto them, I never knew you: **b** depart from me, ye that work **c** iniquity.

### Mathew 11:20

Then began he to upbraid the **a** cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have **a** repented long ago in sackcloth and **b** ashes. 22 But I say unto you, It shall be more **a** tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art **a** exalted unto heaven, shalt be brought down to **b** hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of **a** Sodom in the day of judgment, than for thee.

### Mathew 16:22

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou **a** savourest not the things that be of God, but those that be of men. 24 **a** Then said Jesus unto his disciples, If any *man* will come after me, let him **b** deny himself, and take up his **c** cross, and **d** follow **e** me. 25 For whosoever will save his life shall lose it: and whosoever will **a** lose his life for my sake shall **b** find it. 26 For what is a man **a** profited, if he shall **b** gain the whole **c** world, and **d** lose his own **e** soul? or what shall a man give in exchange for his soul? 27 For the **a** Son of man shall come in the **b** glory of his Father with his angels; and then he shall **c** reward every man according to his**d** works.

### Mathew 24:9

Then shall they deliver you up to be afflicted, and shall **a** kill you: and ye shall be **b** hated of all nations

**c** for my name's sake. 10 And then shall many be **a** offended, and shall betray one another, and shall hate one another.  
11 And many **a** false prophets shall rise, and shall deceive many.  
12 And because **a** iniquity shall abound, the love of many shall wax **b** cold. 13 But he that shall **a** endure unto the end, the same shall be saved. 14 And this **a** gospel of the **b** kingdom shall be preached in all the world for a witness unto all nations; and then shall the **c** end come.  
15 When ye therefore shall see the **a** abomination of desolation, spoken of by Daniel the prophet, stand in the **b** holy place, (whoso readeth, let him **c** understand:

Luke14:23

Then said one unto him, Lord, are there **a** few that be saved? And he said unto them, 24 ¶ Strive to enter in at the **a** strait **b** gate: for many, I say unto you, will **c** seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, **a** Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; **a** depart from me, all ye workers of iniquity. 28 There shall be **a** weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the **b** kingdom of God, and you *yourselves* thrust out. 29 And **a** they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are **a** first which shall be last.

Luke 14:24

For I say unto you, That **a** none of those men which were bidden shall taste of my supper. 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and **a** hate not his father, and mother, and wife, and children, and brethren, and sisters, **b** yea, and his own **c** life also, he cannot be my **d** disciple. 27 And whosoever doth not bear his **a** cross, and come after me, cannot be my **b** disciple. 33 So likewise, whosoever he be of you that **a** forsaketh not all that he hath, he cannot be my **b** disciple.

E. Renan, «Life of Jesus»

«The thought that God is the avenger of the poor and weak against the rich and powerful is to be found on every page of the writings of the Old Testament. The history of Israel is, of all histories, that in which the popular spirit has been most constantly in power. Prophets, true, and, in one sense, the boldest of tribunes, thundered without ceasing against the great, and established a close connection, on the one hand, between the words «rich, impious, violent, wicked,» on the other, between the words «poor, gentle, humble, pious.» Under the Seleucidse, the aristocrats, having almost all apostatised and gone over to Hellenism, such associations of ideas only became stronger. The Book of Enoch contains maledictions still more violent than those of the Gospel against the worldly, the wealthy, and the powerful. In it luxury is depicted as a crime. The «Son of man,» in this strange apocalypse, dethrones kings, tears them from their voluptuous life, and casts them into hell. The initiation of Judaea to secular life, and the recent introduction of an entirely worldly element of luxury and comfort, provoked a furious reaction in favour of patriarchal simplicity. «Woe unto you who despise the humble dwelling and inheritance of your fathers! Woe unto you who build your palaces with the sweat of others! Each stone, each brick of which it is built, is a sin.» The name of «poor» (ebion) became a synonym of saint, of «friend of God.»

E. Renan, «Life of Jesus»:

«The revolution he wished to bring about was always a moral revolution; but he had not yet begun to trust to angels and the last trumpet for its execution. It was upon men and by men themselves that he wished to act. It was indeed the kingdom of God, or in other words, the kingdom of the soul, which he founded; and if Jesus, from the bosom of his Father, beholds his work bearing fruit in the history of the world, he may indeed say with truth, «This is what I have desired.» That which Jesus established, that which will remain eternally his, allowing for the imperfections inseparable from everything realised by mankind, is the doctrine of the freedom of the soul. Greece had already conceived beautiful ideas on this subject. Some of the Stoics had learnt how to be free

even under a tyrant. But in general the ancient world had regarded liberty as being attached to certain political forms; freedom was personified in Harmodius and Aristogiton, Brutus and Cassius. The true Christian enjoys more real freedom; here below he is an exile; what matters it to him who is his transitory governor on this earth, which is not his home? For him liberty is truth. By the saying, «Render unto Caesar the things which are Caesar's, and unto God the things which are God's,» he created something that stood apart from politics, a refuge for souls in the midst of the empire of brute force».

#### 4. AN OPEN SYSTEM OF GOSPELS: COMFORTERS WILL COME UNTO YOU. FROM PARABLES TO SCIENCE

John 14:15

If ye **a** love me, **b** keep my **c** commandments. 16 And I will pray the Father, and he shall give you another **a** Comforter, that he may **b** abide with you for ever; 17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.* 18 I will not leave you **a** comfortless: I will **b** come to you. 26 But the **a** Comforter, *which is the b* Holy Ghost, whom the Father will send in my **c** name, he shall **d** teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 30 Hereafter I will not talk much with you: **a** for the **b** prince of this **c** world cometh, and hath nothing in me. John 16:7 Nevertheless I tell you the truth; It is **a** expedient for you that I go away: for if I go not away, the **b** Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will **a** reprove the world of sin, and of **b** righteousness, and of judgment: 9 Of **a** sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to **a** say unto you, but ye cannot **b** bear them now. 13 Howbeit when he, the **a** Spirit of truth, is come, he will **b** guide you into all **c** truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will **d** shew you things to come. 14 He shall **a** glorify me: for he shall receive of mine, and

shall shew *it* unto you. 15 All **a** things that the **b** Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. 25 These things have I spoken unto you in **a** proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 33 These things I have spoken unto you, that in me ye might have **a** peace. In the **b** world ye shall have **c** tribulation: but be of good **d** cheer; I have **e** overcome the world.

## **CHAPTER 4. THE NIETZSCHE'S POIGNANT LOVE TO JESUS. GOSPEL OF ZARATHUSTRA**

1. The Blunted Spiritual Sword of Jesus
2. The bitter disease of Nietzsche: Nietzsche finds Jesus dead.
3. Nietzsche launches the quest for Spirit on Field of Sadomasochism
4. The Sadomasochism and Non-conformism of Sade
5. Double failure of Nietzsche

### **1. THE BLUNTED SPIRITUAL SWORD OF JESUS**

The Spiritual Sword of Jesus has had its grand triumphs and achievements. All the attainments of our civilization we owe to the victory of Spiritual Sword of Jesus and the Great Church of Christianity founded by this Sword. If it is not my intention to enlarge on the achievements of Christianity in this chapter, I have said enough in previous volumes of Scientific Revolution in English.

Even enemies of Christianity cannot deny the fact that all antique science was preserved and then born afresh in Christian monasteries. And this means that Christian Church has been these long 2000 years on guard for safety of the very foundation of Spirit – of Thought and Science with all reservations which maybe justly indicated towards inquisition. The latter should be considered as manifestation of imperfection of the language of parables, where reasoning and rational thought was mixed up with mythology and even recourse to magic elements. These are shortcomings of Axial Age, the cradle of Thought and Spirit, when Reason remained intimately bound up with Mythology.

It is the achievement of Christianity that despite of this fact of adulterated rational thought of Gospels with magic elements Christianity contrived to advance and develop the reason and Science up to the epochs of Rebirth and Enlightenment. And on this stage the Spiritual Sword of Jesus found itself too blunted to continue the fight in the new circumstances. At this stage the language of parables was too imperfect in comparison with advanced philosophy and science of rational thought.

What was to be done to help the situation?

The history of Thought recorded three answers:

1) The Rational Philosophy of Descartes and Spinoza, who suggested the road of «Historical Jesus», accepted lately by many great thinkers: Russo, Lessing, Schelling, George Sand, Kierkegaard, Jaspers, Dilthey, Straus, Renan, Schweitzer, Rolland, Tolstoy, Einstein and many others

2) Mysticism of The German Idealism of Kant, Hegel, Fichte, Nietzsche and J-P Sartre

3) Materialism of The French Encyclopedists (Diderot, Voltaire) and English Empiricism and agnosticism of Hume, Hobbs, Popper, and to some extent Bertrand Russell

It was the ambition of my five previous volumes of Scientific Revolution in English to demonstrate and prove that Destruction of Rational Philosophy had been the gravest Evil of western civilization, which suspended the very foundation of its own culture. And this breakdown resulted as a victory of two later directions in philosophy over the rational philosophy in circumstances when humankind still lacked much in knowledge.

This failure of rational philosophy has been a real catastrophe for social sciences and for Health of Spirit of humankind, though it wasn't so fatal for physics.

But for Social Science and for Fight between Good and Evil the breakdown of rational philosophy appeared indeed fatal at that period.

1) It was fatal for Fight with Evil because the Science as general and universe Truth ceased to exist. And such a Truth is the

only power of Spiritual Sword: the possibility to prove righteousness of these and unrighteousness of those – this is the Spiritual Sword of Virtue. The disciples and adherents of Jesus was «devotee of Truth» like Gandhi's Satyagrahi. And if Truth ceased to exist then the distinction between righteousness and unrighteousness also ceased to exist.

2) Moreover, the collapse of rational philosophy prevented Social Science from Discovery of Psychic Energy and thus from gaining most important knowledge.

These are elements of big crisis of Christian Church in New Time when despite of the advanced scientific method in general Social Science found itself devastated by the destruction of rational philosophy. Naturally, the Sword of Spirit of Jesus, founded on universal truth, had been irrevocably and irreversibly blunted. There was no way to go reverse and seek the power of Jesus in Gospels. There was the only way, indicated by Renan in his investigation on Christianity and formulated in his Future of Science, to advance the search of Jesus for general Truth in development of Social Science. That is to say in development of Science of Spirit or by Discovery of Psychic Energy. «We can do better than Jesus», – said Einstein, – the admirer of the Christ.

## **2. THE BITTER DISEASE OF NIETZSCHE: NIETZSCHE FINDS JESUS DEAD**

It was the power of Church, the fences of monasteries, the naivety of creed which sustained the power of Christianity and therefore the power of Spirit in Middle Ages.

In New Time all these were gone and the progress in scientific method, progress in reasoning and speculative thought, even progress in natural science was employed against true Social Science and therefore against power of Spirit (or Spiritual Energy). Destruction of Rational philosophy ended up in erection of Darwinian paradigm which denies spirit and consciousness even

as possible objects of scientific learning: if they don't exist how can we try to learn them?

It was (and still remains) the time of absolute and complete defeat of Spirit on the one hand, and on the other hand – the time of flourishing of Material energy of Field of Sadomasochism (Ego-system, magic mentality) for Darwinian paradigm has «proved and demonstrated» that ethics and morals is illusion and only war and victory justifies everything, every mean thing employed.

It was the time where Nietzsche found himself «true Christian», trying in sober earnest «to love his neighbor». Nietzsche, the man of truly great Spirit, with big sensitive heart and sharp mind, loved his virtue and Gospels of Jesus with all might of his gifted nature in the world where false science, ignorance and wickedness was triumphant. The outcome of this poignant «love to neighbor» is not difficult to foresee: the broken heart, the «disease of disgust to people» and bitterest disenchantment in «good and just» ethics of Christianity.

Nietzsche, «Thus Spoke Zarathustra»:

«He who most loved and possessed him hath now also lost him most: Lo, I myself am surely the most godless of us at present? But who could rejoice at that!; Thou servedst him to the last? asked Zarathustra thoughtfully, after a deep silence; thou knowest how he died? Is it true what they say, that sympathy choked him; That he saw how man hung on the cross, and could not endure it; that his love to man became his hell, and at last his death? Weil! At all events, one way or other he is gone! He was counter to the taste of mine ears and eyes; worse than that I should not like to say against him».

Nietzsche, «Thus Spoke Zarathustra»:

«With suppressed truths, with fool's hand and befooled heart, and rich in petty lies of pity: thus have I ever Jived among men. Disguised did I sit amongst them, ready to misjudge myself  
that I might endure them, and willingly saying to myself:  
;Thou fool, thou dost not know men!;  
One unlearneth men when one liveth amongst them: there is too much foreground in all men what can far-seeing, farlonging

eyes do there! And, fool that I was, when they misjudged me, I indulged them on that account more than myself, being habitually hard on myself, and often even taking revenge on myself for the indulgence. Stung all over by poisonous flies, and hollowed like the stone by many drops of wickedness: thus did I sit among them, and still said to myself:;Innocent is everything petty of its pettiness!; Especially did I find those who call themselves; the good,; the most poisonous flies; they sting in all innocence, they lie in all innocence; how could they be just towards me! He who liveth amongst the good pity teacheth him to lie. Pity maketh stifling air for all free souls. For the stupidity of the good is unfathomable. To conceal myself and my riches that did I learn down there: for every one did I still find poor in spirit. It was the lie of my pity, that I knew in every one. That I saw and scented in every one, what was enough of spirit for him, and what was too much! Their stiff wise men: I call them wise, not stiff thus did I learn to slur over words. The grave-diggers dig for themselves diseases. Under old rubbish rest bad vapours. One should not stir up the marsh. One should live on mountains».

### Nietzsche, «Thus Spoke Zarathustra»:

«This is the man without disgust, this is Zarathustra him self, the surmounter of the great disgust, this is the eye, this is the mouth, this is the heart of Zarathustra himself. For the hour hath come, thou knowest it forsooth, for the great, evil, long, slow mob-and-slave-insurrection: it extendeth and extendeth! Wanton avidity, biliary envy, careworn revenge, populacepride: all these struck mine eye. It is no longer true that the poor are blessed. The kingdom of heaven, however, is with the kine.; And why is it not with the rich?; asked Zarathustra temptingly, while he kept back the kine which sniffed familiarly at the peaceful one. Why dost thou tempt me? answered the other; Thou knowest it thyself better even than I. What was it drove me to the poorest, O Zarathustra? Was it not my disgust at the richest? At the culprits of riches, with cold eyes and rank thoughts, who pick up profit out of all kinds of rubbish at tins rabble that stinketh to heaven, At this gilded, falsified populace, whose fathers were pickpockets, or carrion-crows, or rag-pickers, with wives com pliant, lewd and forgetful: for they are all of them not far different from harlots. Populace above, populace below! What are poor and rich at present!

| That distinction did I unlearn, then did I flee away further and ever further, until I came to those kine».

It was Kierkegaard and Nietzsche who has recorded best the devastation of Spirit, the decomposition of Spirit in Times when old creed was dead and new Social Science still was not born. «The Sickness unto death» by Kierkegaard and «Thus Spoke Zarathustra» – these are perfect documents registering the state of affixes with broken Spirit. Both individuals are persons of gifted Spirit and both had felt the disease of Spirit of their time.

Nietzsche, Thus spoke Zarathustra:

«Zarathustra, here is the great city: here hast thou nothing to seek and everything to lose.  
Why wouldst thou wade through this mire? Have pity upon thy foot! Spit rather on the gate of the city, and turn back!  
Here is the hell for anchorites thoughts: here are great thoughts seethed alive and boiled small.  
Here do all great sentiments decay: here may only rattleboned sensations rattle!  
Smellest thou not already the shambles and cookshops of the spirit? Steameth not this city with the fumes of slaughtered spirit?  
Seest thou not the souls hanging like limp dirty rags? And they make newspapers also out of these rags!  
Hearest thou not how spirit hath here become a verbal game? Loathsome verbal swill doth it vomit forth! And they make newspapers also out of this verbal swill.  
They hound one another, and know not whither! They in flame one another, and know not why! They tinkle with their pinchbeck, they jingle with their gold.  
They are cold, and seek warmth from distilled waters: they are inflamed, and seek coolness from frozen spirits; they are all sick and sore through public opinion.  
All lusts and vices are here at home»

The distinction between them in ways they embarked the search for Health Spirit. Kierkegaard in this quest for truth has founded the New Social Science of Psychic Energy, having exposed both disease of Spirit – the lack of Spirit and the wayward

Spirit – and there relations in regard to Healthy Divine Spirit. Great work on this road to the new Social Science had executed Renan in his endeavors to purify Christianity from all magic and to demonstrate and justify its power and its bliss for humankind.

The role of Nietzsche has been otherwise for he failed to find the right way from this catastrophe of Spirit of his Time – in all sincerity of his honest heart, laboring hard through all his deep love to Jesus, he decides «the rebel» against «his God». It was his challenge to go and seek for Healthy Spirit on territory of Devil, on the territory of Jesus' enemy for he felt the latter has betrayed him teaching false power. Kierkegaard and Renan did understand that the Power of Psyche, of Spirit is God as Intellect and as absolute Ethics and it is the lack of our knowledge which prevents us from access to this power. Nietzsche has persuaded himself that humane ethics with its kindness and pity is «weakness and disease», because he felt that the wound of his heart was too deep for recovery.

Nietzsche, «Thus Spoke Zarathustra»:

«The Grave-Song

Yea, made for faithfulness, like me, and for fond eternities,  
must I now name you by your faithlessness, ye divine glances  
and fleeting gleams: no other name have I yet learnt  
Verily, too early did ye die for me, ye fugitives. Yet did ye  
not flee from me, nor did I flee from you; innocent are we to  
each other in our faithlessness.  
To kill me, did they strangle you, ye singing birds of my  
hopes! Yea, at you, ye dearest ones, did malice ever shoot its  
arrows to hit my heart!  
And they hit it! Because ye were always my dearest, my  
possession and my possessedness: on that account had ye to die  
young, and far too early!  
At my most vulnerable point did they shoot the arrow  
namely, at you, whose skin is like down or more like the  
smile that dieth at a glance!  
But this word will I say unto mine enemies: What is all man  
slaughter in comparison with what ye have done unto me!  
Worse evil did ye do unto me than all manslaughter; the  
irretrievable did ye take from me: thus do I speak unto you

mine enemies!  
Slew ye not my youth s visions and dearest marvels! My  
playmates took ye from me, the blessed spirits! To their  
memory do I deposit this wreath and this curse.  
This curse upon you, mine enemies!  
Verily, it was always your doing: ye embittered to me my  
best honey, and the diligence of my best bees.  
Unspoken and unrealised hath my highest hope remained!  
And there have perished for me all the visions and consolations  
of my youth!  
How did I ever bear it? How did I survive and surmount  
such wounds? How did my soul rise again out of those sepulchres?»

Nietzsche, «Thus Spoke Zarathustra»:

«Gentle is Zarathustra to the sickly. Verily, he is not indignant at their modes of consolation and ingratitude. May they become convalescents and overcomers, and create higher bodies for themselves!  
Neither is Zarathustra indignant at a convalescent who looketh tenderly on his delusions, and at midnight stealeth round the grave of his God; but sickness and a sick frame remain even in his tears.  
Many sickly ones have there always been among those who muse, and languish for God; violently they hate the discerning ones, and the latest of virtues, which is uprightness».

Nietzsche, «Thus Spoke Zarathustra»:

«Man is evil; so said to me for consolation, all the wisest ones. Ah, if only it be still true today! For the evil is man s best force. Man must become better and eviler; so do I teach. The evilest is necessary for the Superman's best.  
It may have been well for the preacher of the petty people to suffer and be burdened by men s sin. I, however, rejoice in great sin as my great consolation  
...Here laugh, laugh, my hearty, healthy wickedness! From high mountains cast down thy glittering scorn-laughter!  
Allure for me with thy glittering the finest human fish!  
And whatever belongeth unto me in all seas, my in-andfor-me in all things fish that out for me, bring that up to me:  
for that do I wait, the wickedest of all fish-catchers».

Henceforth, his philosophy is attempt to prove that he is not sick, that he knows where convalescence is, and knows how

to reach and obtain it. If Jesus is weakness, the champion of weak and poor, he will look for «strength», for «power» on the territory forbidden by Jesus: the territory of evil and sin. He is terrified with his rebel and dreaded the ordeal so much that felt himself devil. But he is honest and his honest heart don't conceive another truth, another settlement of problem: how to cure his Spirit from weakness and make it strong and healthy?

Nietzsche, «Thus Spoke Zarathustra»:

«I know thee well, said he, with a brazen voice; thou art the murderer of God! Let me go.  
Thou couldst not endure him who beheld thee, who ever beheld thee through and through, thou ugliest man. Thou tookest revenge on this witness!;  
Thus spake Zarathustra and was about to go; but the non descript grasped at a corner of his garment and began anew to gurgle and seek for words.;Stay, said he at last  
;Stay! Do not pass by! I have divined what axe it was  
that struck thee to the ground: hail to thee, O Zarathustra, that thou art again upon thy feet!  
Thou hast divined, I know it well, how the man feeleth who killed him, the murderer of God. Stay! Sit down here beside me; it is not to no purpose.  
To whom would I go but unto thee? Stay, sit down! Do not however look at me! Honour thus mine ugliness!  
They persecute me: now art thou my last refuge. Not with their hatred, not with their bailiffs; Oh, such persecution would I mock at, and be proud and cheerful!  
Hath not all success hitherto been with the well-persecuted ones? And he who persecuteth well learneth readily to be obsequent when once he is put behind! But it is their pity Their pity is it from which I flee away and flee to thee. O Zarathustra, protect me, thou, my last refuge, thou sole one whodivinedstme:  
Thou hast divined how the mail feeleth who killed him. Stay! And if thou wilt go, thou impatient one, go not the way that I came. That way is bad.  
I know the axe that felleth thee. But he had to die: he looked with eyes which beheld everything, he beheld men's depths and dregs, all his hidden ignominy and ugliness. His pity knew no modesty: he crept into my dirtiest corners. This most prying, over-intrusive, over-pitiful one

had to die. He ever beheld me: on such a witness I would have revenge or not live myself. The God who beheld everything, and also man: that God had to die! Man cannot endure it that such a witness should live».

The role of Nietzsche despite of his grave mistake remains great: he immolated himself in all earnestness of his honest heart to demonstrate the impossibility to find «healthy and strong Spirit» on the Field of Ego-system (Sadomasochism, magic mentality).

Nietzsche, «Thus Spoke Zarathustra»:

«My brethren in war! I love you from the very heart. I am, and \vas ever, your counterpart. And I am also your best enemy. So let me tell you the truth!  
I know the hatred and envy of your hearts. Ye are not great enough not to know of hatred and envy. Then be great enough not to be ashamed of them!  
And if ye cannot be saints of knowledge, then, I pray you, be at least its warriors. They are the companions and fore runners of such saintship.  
I see many soldiers; could I but see many warriors!;Uniform; one calleth what they wear; may it not be uniform what they therewith hide!  
Ye shall be those whose eyes ever seek for an enemy for your enemy. And with some of you there is hatred at first sight. Your enemy shall ye seek; your war shall ye wage, and for the sake of your thoughts! And if your thoughts succumb your uprightness shall still shout triumph thereby!  
Ye shall love peace as a means to new wars and the short peace more than the long.  
You I advise not to work, but to fight. You I advise not to peace, but to victory. Let your work be a fight, let your peace be a victory!»  
And yet he never afforded himself a wrong word towards Jesus but word of love.

Nietzsche, «Thus Spoke Zarathustra»:

«Would that there came preachers of speedy death! Those would be the appropriate storms and agitators of the trees of life! But I hear only slow death preached, and patience with all that is earthly.; Verily, too early died that Hebrew whom the preachers of

slow death honour: and to many hath it proved a calamity thaile died too early. As yet had he known only tears, and the. melancholy of the Hebrews, together with the hatred of the good and just the Hebrew Jesus: then was he seized with the longing for death.

Had he but remained in the wilderness, and far from the good and just! Then, perhaps, would he have learned to live, and love the earth and laughter also!

Believe it, my brethren! He died too early; he himself would have disavowed his doctrine had he attained to my age! Noble enough was he to disavow!

But he was still immature, Immaturely loveth the youth, and immaturely also hateth he man and earth. Confined and awkward are still his soul and the wings of his spirit».

### **3. NIETZSCHE LAUNCHES THE QUEST FOR SPIRIT ON FIELD OF SADOMASOCHISM**

What is power of Healthy Spirit? Was Jesus really wrong justifying Spirit as divine power and Glory how Nietzsche thought? Maybe violence of Field of Sadomasochism is strength and friendliness of Field of Conscience is weakness?

No, this is not the case. The Healthy Spirit is Energy of nearly entire Cosmos – at least the force of all discovered natural energies. The power of technique of modern science is the power of Spirit, of Intellectual control: learning of laws of nature and getting access to the force of learnt energies through control of their laws.

Moreover, the energy of Healthy Spirit is energy of profound positive emotions, Comfort and Pleasure, of Humor and Creativity, of positive emotions the depth and sensibility of which are inconceivable for material energy of Field of Ego-system. And the resource of this emotional depth and power is capacity of Spirit to Unity in true Friendliness. The happiness of friendliness is bottomless treasures, unavailable for people with lack of Spirit. In this sense, the Church of Jesus is Church of Friendliness, Love would be inaccurate term.

Material energy is energy of deficit and pain: it is the law of cyclic homeostasis, its circles are actuated through pain of non-equilibrium towards attainment of equilibrium. Alive energies feel this as pain of «hunger», as need to be gratified to lessen the pain. The energy of Field of Intellect is energy of stable equilibrium and liner motion; it is energy of surplus and excess, it is «bestowing energy» in terms of Nietzsche. Fromm and Maslow has laid down this distinction between deficit motivation of neurotics and «excess» motivation of healthy people.

Nietzsche, «Thus Spoke Zarathustra»:

«Zarathustra rejoiced on account of the staff, and supported himself thereon;  
then spake he thus to his disciples :  
Tell me, pray: how came gold to the highest value? Because  
it is uncommon, and unprofiting, and beaming, and soft in  
lustre; it always bestoweth itself.  
Only as image of the highest virtue came gold to the highest  
value. Goldlike, beameth the glance of the bestower. Goldlustre  
maketh peace between moon and sun.  
Uncommon is the highest virtue, and unprcftting, beaming  
Lamp It is it, and soft of lustre: a bestowing virtue is the highest virtue.  
Verily, I divine you well, my disciples: ye strive like me for  
the bestowing virtue. What should ye have in common with  
cats and wolves?  
It is your thirst to become sacrifices and gifts yourselves: and  
tlierefore have ye the thirst to accumulate ail riches in your soul.  
Insatiably striveth your soul for treasures and jewels, be  
cause your virtue is insatiable in desiring to bestow».  
Nietzsche failed to find friendliness among people suffering «despair of lack of Spirit» as Kierkegaard termed the disease disgusted by Nietzsche.

Nietzsche, «Thus Spoke Zarathustra»:

«Ah, where in the world have than been greater follies than  
with the pitiful? And what in the world hath caused more  
suffering than the follies of the pitiful?  
Woe unto all loving ones who have not an elevation which  
is above their pity!  
Thus spake the devil unto me, once on a time;;Even God

hath his hell: it is his love for man.;  
And lately, did I hear him say these words:;God is dead:  
of his pity for man hath God died.; —  
So be ye warned against pity: from thence there yet cometh  
unto men a heavy cloud! Verily, I understand weather-signs!  
But attend also to this word: All great love is above all its  
pity: for it seeketh to create what is loved!  
;Myself do I offer unto my love, and my neighbour as my  
self such is the language of all creators.  
All creators, however, are hard».

Indeed, in conditions with working scientific control no one would try to convert people by «love» but through institutions of education:

1) First, this knowledge, the laws of Psychic energy formulated in scientific language must be discovered and available for everyone through literature and institutions

2) Second, this knowledge must be within reach of juniors through the schools and universities

3) To fight for truth and love means to fight for this virtue of healthy Spirit of your own and others and only After This Work, it is possible to talk of true and sincere friendliness sought by Nietzsche

Naturally, Nietzsche failed to find sincere friendliness through his earnest love to Jesus and through him «to his neighbor», to every person he met in the world where the reverse process had place: the process of fostering Filed of Ego-system of Sadomasochism. It was unbearable and insufferable experience for Nietzsche particularly because of his earnest love to virtue and Jesus: it was like witnessing the rape of Goodness, of Righteousness itself. His bottomless hatred, his immeasurable disgust with «little petty men» begins here with loss of his illusions towards humankind.

Nietzsche, «Thus Spoke Zarathustra»:

«The Friend  
Art thou pure air and solitude and bread and medicine to  
thy friend? Many a one cannot loosen his own fetters, but is

nevertheless his friend s emancipator.

Art thou a slave? Then thou canst not be a friend. Art thou a tyrant? Then thou canst not have friends.

Far too long hath there been a slave and a tyrant concealed in woman. On that account woman is not yet capable of friendship: she knoweth only love.

In woman s love there is injustice and blindness to all she doth not love. And even in woman s conscious love, there is still always surprise and lightning and night, along with the light.

As yet woman is not capable of friendship: women are still cats and birds. Or at the best, cows.

As yet woman is not capable of friendship. But tell me, ye men, who of you is capable of friendship?

Oh! your poverty, ye men, and your sordidness of soul! As much as ye give to your friend, will I give even to my foe, will not have become poorer thereby.

There is comradeship: may there be friendship!

Would that ye could not endure it with any kind of near ones, or their neighbours; then would ye have to create your friend and his overflowing heart out of yourselves.

Not the neighbour do I teach you, but the friend. Let the friend be the festival of the earth to you, and a foretaste of the Superman.

I teach you the friend and his overflowing heart. But one must know how to be a sponge, if one would be loved by overflowing hearts.

I teach you the friend in whom the world standeth complete, a capsule of the good, the creating friend, who hath always a complete world to bestow».

His decision to try to find True Great Healthy Spirit on the Field of Sadomasochism turned fatal mistake for him. He had abandoned divine energy of «heavens» and turned to the material energy of «earth». But the power and treasures of Spirit so familiar to Nietzsche through his own intrinsic experience are gifts of divine energy of Intellect. Material energies of cyclic homeostasis are completely destitute of all the wealth of Spirit.

In his pursuit for Great Spirit through the Will to Power Nietzsche lacks understanding of energy of Sadomasochism so clearly set forth in definition of «Awe of Power» by G. Spenser

in «Social Statics»: that «awe of power» is energy of ignorant, stupid, dishonest and cruel people. Nietzsche rushes forward to present the Noble Warriors as Brave, Honest, Chaste, Bestowing, Friendly Spirit.

Spirit is energy of Intellectual Sword: it is unity of people controlling energies of Nature and their own energy, cleansing it from material energy of Field of Ego-system. In this intellectual war they are Noble Warriors, carrying hard labor of their controlling energy in all responsibility.

As soon as Nietzsche broke this sacred unity of Intellectual Sword for the Physical Sword of war between humankind he had thwarted the fundamental conditions of functioning of Spirit: there is no such thing as «noble Warrior» for Noble is only Spirit, and Spirit is Laboring in unity with other people not killing each other. They may wage a physical war to Evil people if necessary and while necessary if they cannot convert them to civilized life through sharing knowledge with them, but this is painful necessity not the way of life. Those who live by murder are not Noble, they are the entity described by Spencer: dishonest, stupid, cruel and cowardly.

Nietzsche, «Thus Spoke Zarathustra»:

«The Priests  
AND one day Zarathustra made a sign to his disciples and spake  
these words unto them :  
Here are priests: but although they are mine enemies, pass  
them quietly and with sleeping swords!  
Even among them there are heroes; many of them have  
suffered too much: so they want to make others suffer.  
Bad enemies are they: nothing is more revengeful than their  
meekness. And readily doth he soil himself who toucheth  
them.  
But my blood is related to theirs; and I want withal to see  
my blood honoured in theirs.; —  
And when they had passed, a pain attacked Zarathustra;  
but not long had he struggled with the pain, when he began  
to speak thus :  
It moveth my heart for those priests. They also go against

my taste; but that is the smallest matter unto me, since I am among men.

But I suffer ana have suffered with them: prisoners are they unto me, and stigmatised ones. He whom they call Saviour put them in fetters:

In fetters of false values and fatuous words! Oh, that some one would save them from their Saviour!»

Nietzsche's Noble Warrior remains «chaste Of truth the wooer» – the truthfulness is his «main instinct». Real people living by war, people of energy of sadomasochism described by Sade, demonstrates «the main instinct» of quite another order: this is unreserved debauchery, the disgusted abomination of Nietzsche, «the devotee of Spirit». He hate himself for he felt his disability to find truth.

Nietzsche, «Thus Spoke Zarathustra»:

«Of truth the wooer? Thou? so taunted they  
Nay! Merely poet!  
A brute insidious, plundering, grovelling,  
That aye must lie,  
That wittingly, wilfully, aye must lie:  
For booty lustng,  
Motley masked,  
Self-hidden, shrouded,  
Himself his booty  
He of truth the wooer?  
Nay! Mere fool! Mere poet!  
Just motley speaking,  
From mask of fool confusedly shouting,  
Circumambling on fabricated word-bridges.  
On motley rainbow-arches,  
Twixt the spurious heavenly,  
And spurious earthly,  
Round us roving, round us soaring,  
Mere -fool! Mere poet!»

#### 4. THE SADOMASOCHISM AND NON-CONFORMISM OF SADE

This is Nietzsche's words in Zarathustra: «It is I, the ungodly Zarathustra, who saith: Who is ungodlier than I, that I may enjoy his teaching?». He calls himself «ungodly destroyer of morality»: «The destroyer of morality, the good and just call me: my story is immoral».

But he was not immoral for all his writings have been inspired by search for Spirit, for Great, Strong, Healthy Spirit. He felt his disease and did his best to escape it but failed in his search for Spirit on Field of Sadomasochism. Yet, he remained on ground of ethics, his search for Spirit is search for Virtue, for righteousness, for Truth. Truthfulness remained his main instinct.

Nietzsche, «Thus Spoke Zarathustra»:

«Zarathustra, however, looked at the people and wondered.  
Then he spake thus:  
Man is a rope stretched between the animal and the Super  
man a rope over an abyss.  
A dangerous crossing, a dangerous wayfaring, a dangerous  
looking-back, a dangerous trembling and halting.  
What is great in man is that he is a bridge and not a goal;  
what is lovable in man is that he is an over-going and a downgoing.  
I love those that know not how to live except as down-goers,  
for they are the over-goers.  
I love the great despisers, because they are the great adorers,  
and arrows of longing for the other shore.  
I love those who do not first seek a reason beyond the stars  
for going down and being sacrifices, but sacrifice themselves to  
the earth, that the earth of the Superman may hereafter arrive.  
I love him who liveth in order to know, and seeketh to know  
in order that the Superman may hereafter live. Thus seeketh he  
his own down-going.  
I love him who laboureth and inventeth, that he may build  
the house for the Superman, and prepare for him earth, animal,  
and plant: for thus seeketh he his own down-going.  
I love him who loveth his virtue: for virtue is the will to  
down-going, and an arrow of longing.  
I love him who reserveth no share of spirit for himself, but

wanteth to be wholly the spirit of his virtue: thus walketh he as spirit over the bridge.

I love him who maketh his virtue his inclination and destiny: thus, for the sake of his virtue, he is willing to live on, or live no more.

I love him who chasteneth his God, because he loveth his God: for he must succumb through the wrath of his God».

To demonstrate that Nietzsche remained on the ground of Spirit and Ethics we need only to contrast his writings with writings of Sade – another writer calling himself «ungodly and immoral». This one indeed was immoral and ungodly, and contrasting these two cases we will immediately prove that Nietzsche was neither ungodly nor immoral.

As regards to Sade his mental disorder belongs to those demonstrated in late antiquity by «Evil Emperors»: Tiberius, Caligula, Nero, Commodus, Heliogabalus, Caracalla. The feeble cowardly mind, bottomless vanity crowned with self-worships in temples, insatiable pursuit for perversions and debauchery and murder of innocent people. In case with Sade it was highly praise of mass murder making by him in his disgusting imbeciles writings. «The writer, – says Camus in „Rebel“ – despite a few happy phrases and the thoughtless praises of our contemporaries, is secondary. He is admired today, with so much ingenuity, for reasons which have nothing to do with literature». Sade's writings has nothing to do not only with literature or philosophy, but even with merely sober train of thought, bearable for sane reader. He is unreadable as any insane person would be in his writings. The latter are destitute from any thought, idea or content except monotonous manifestation of his obsession with sexual pleasures revolving around atrocious crimes. He is not thinking man for he don't make attempts to analysis of the notion «crime», he is just non-conformist, the man with magic mentality whose Ego is fighting with his SuperEgo, calling it «crime» of «blasphemes against God». The both elements being indispensable for his «sexual pleasures».

It is such people like Sade who made Nietzsche sick with his «disgust disease», for he is embodiment of all evils destroying

Spirit. Camus cited Nietzsche in this respect in «Rebel»: «My enemies,» says Nietzsche, «are those who want to destroy without creating their own selves.» He himself destroys, but in order to try to create. He extols integrity and castigates the «hog-faced» pleasure-seekers». He couldn't put it better: the «hog-faced» pleasure-seekers». All «writings» of Sade revolves around such «pleasures».

The psychotherapist, the doctor, who first had published Sade's «writings» to demonstrate a psychic disorder was in the right ultimately – this is the only purpose sane man can derive from them. But in modern world of Darwinian paradigm this perversion obsession is termed «the main instinct» and thus destruction of rationalism justifies all Evil, even such apparent evil like in case with Sade. This is the catastrophe of «broken Spiritual Sword of Good».

A. Camus, «The Rebel»:

«It can destroy, but it cannot create. The masters of these tortured communities do not find the satisfaction they so desperately desire. Sade often evokes the «pleasant habit of crime.» Nothing here, however, seems very pleasant – more like the fury of a man in chains. The point, in fact, is to enjoy oneself, and the maximum of enjoyment coincides with the maximum of destruction. To possess what one is going to kill, to copulate with suffering – those are the moments of freedom toward which the entire organization of Sade's castles is directed. But from the moment when sexual crime destroys the object of desire, it also destroys desire, which exists only at the precise moment of destruction. Then another object must be brought under subjection and killed again, and then another, and so on to an infinity of all possible objects. This leads to that dreary accumulation of erotic and criminal scenes in Sade's novels, which, paradoxically, leaves the reader with the impression of a hideous chastity. What part, in this universe, could pleasure play or the exquisite joy of acquiescent and accomplice bodies?

...Sade denies God in the name of nature – the ideological concepts of his time presented it in mechanistic form – and he makes nature a power bent on destruction. For him, nature is sex; his logic leads him to a lawless universe where the only master is the inordinate energy

of desire. This is his delirious kingdom, in which he finds his finest means of expression: «What are all the creatures of the earth in comparison with a single one of our desires!» In this respect he goes against his times: the freedom he demands is not one of principles, but of instincts. Therefore you must struggle and dominate. The law of this world is nothing but the law of force; its driving force, the will to power. For Sade, the law of power implies barred gates, castles with seven circumvallations from which it is impossible to escape, and where a society founded on desire and crime functions unimpeded, according to the rules of an implacable system. The most unbridled rebellion, insistence on complete freedom, lead to the total subjection of the majority. For Sade, man's emancipation is consummated in these strongholds of debauchery where a kind of bureaucracy of vice rules over the life and death of the men and women who have committed themselves forever to the hell of their desires. His works abound with descriptions of these privileged places where feudal libertines, to demonstrate to their assembled victims their absolute impotence and servitude, always repeat the Duc de Blangis's speech to the common people of the *One Hundred and Twenty Days of Sodom*: «You are already dead to the world.» Sade himself also inhabited the tower of Freedom, but in the Bastille.»

Nevertheless, Sade is great deal more consistent than Nietzsche occurs in his philosophy. For Sade remains on grounds of Field of Ego-system, of Sadomasochism, and this is the realm of the law of violence, of absurdities, of tortures and permanent wars, of tyranny in master-slave relations, of pervert irrational needs and of deficit of a piece of Spirit.

Nietzsche, who remains seeking Spirit up to his last breath, has nothing to do on this Field of Law of Violence of sadomasochism, dishonesty, debauchery and absurdity. His aberration was aberration of his poignant love to Jesus: he seems loving him too much to afford independent thought. And if he can not longer to follow after Him, he decides to move counter Him. Even his Zarathustra, written in parables like Gospels, is permanent dialogue with Jesus, it is filled with allusions and references on his words, and cannot be rightly understood unless both books are taken in consideration. And as legitimate consequence in his delirium in psychosis Nietzsche felt himself Crucified Jesus as Carl Jung reported!

1) The objective:

Nietzsche – Truth and Spirit, Virtue and Righteousness, Construction

Sade – Biological Pleasure, Crime, Destruction, Vice

2) The denial of God:

Nietzsche – loving, making homage, suffering, as a sacrifice to his search for truth

Sade – employing last filthy words he could afford to exhibit his non-conformism down to the «rape of God» in his «writings»

3) The Honor

Nietzsche – honest to the utmost, sparing not a single feeling or thought to demonstrate his inner struggle for truth, even his profound doubts in his righteousness

Sade – fraud in everything, in his «compositions», in his life, lying to his grave, he never confessed himself to be the author of his «writings», the infamy of which he knew very well

4) Capacity to Think

Nietzsche is philosopher, writer and poet though he is not scientist. He can be wrong like any philosopher, but his thinking ability, the power of his Spirit cannot be denied.

Sade is sick man with magic mentality, using words for his perversions in real and fantastic life.

5) Main instinct

Nietzsche is Chaste like Jesus not only in life but in his thoughts. His main instinct is Truth and his only dialogue is with his teacher – Jesus

Sade's main instinct is perversion, he has no any theoretical ideas or goals

Nietzsche, «Thus Spoke Zarathustra»:

«Chastity

I LOVE the forest. It is bad to live in cities: there, there are too many of the lustful.

Is it not better to fall into the hands of a murderer than into the dreams of a lustful woman?

And just look at these men: their eye saith it they know nothing better on earth than to lie with a woman.

Filth is at the bottom of their souls; and alas! if their filth hath still spirit in it!  
Would that ye were perfect at least as animals! But to animals belongeth innocence.  
Do I counsel you to slay your instincts? I counsel you to innocence in your instincts.  
Do I counsel you to chastity? Chastity is a virtue with some, but with many almost a vice.  
These are continent, to be sure: but doggish lust looketh enviously out of all that they do.  
Even into the heights of their virtue and into their cold spirit doth this creature follow them, with its discord.  
And how nicely can doggish lust beg for a piece of spirit, when a piece of flesh is denied it!  
Ye love tragedies and all that breaketh the heart? But I am distrustful of your doggish lust.  
Ye have too cruel eyes, and ye look wantonly towards the sufferers. Hath not your lust just disguised itself and taken the name of fellow-suffering?  
And also this parable give I unto you: Not a few who meant to cast out their devil, went thereby into the swine themselves To whom chastity is difficult, it is to be dissuaded: lest it be come the road to hell and lust of soul».

Nietzsche, «Thus Spoke Zarathustra»:

«Child and Marriage  
I HAVE a question for thee alone, my brother: like a soundinglead, cast I this question into thy soul, that I may know its depth.  
Thou art young, and desirest child and marriage. But I ask thee: Art thou a man entitled to desire a child?  
Art thou the victorious one, the self-conqueror, the ruler of thy passions, the master of thy virtues? Thus do I ask thee. Or doth the animal speak in thy wish, and necessity? Or isolation? Or discord in thee?  
I would have thy victory and freedom long for a child.  
Living monuments shalt thou build to thy victory and emancipation.  
Beyond thyself shalt thou build. But first of all must thou be built thyself, rectangular in body and soul.  
Not only onward shalt thou propagate thyself, but upward!  
For that purpose may the garden of marriage help thee!»

A higher body shalt thou create, a first movement, a spontaneously rolling wheel a creating one shalt thou create.  
Marriage: so call I the will of the twain to create the one that is more than those who created it. The reverence for one another, as those exercising such a will, call I marriage.  
Let this be the significance and the truth of thy marriage.  
But that which the many-too-many call marriage, those superfluous ones ah, what shall I call it?  
Ah, the poverty of soul in the twain! Ah, the filth of soul in the twain! Ah, the pitiable self-complacency in the twain!  
Marriage they call it all; and they say their marriages are made in heaven.  
Well, I do not like it, that heaven of the superfluous! No, I do not like them, those animals tangled in the heavenly toils!  
Far from me also be the God who limpeth thither to bless what he hath not matched!  
Laugh not at such marriages! What child hath not had reason to weep over its parents?»

Nietzsche, «Thus Spoke Zarathustra»:

«Love  
Your marriage-arranging: see that it be not a bad arranging\*.  
Ye have arranged too hastily: so there jollowetb therefrom marriage-breaking!  
And better marriage-breaking than marriage-bending, marriage-lying! Thus spake a woman unto me:;Indeed, I broke the marriage, but first did the marriage break me!;  
The badly paired found I ever the most revengeful: the} make every one suffer for it that they no longer run singly.  
On that account want I the honest ones to say to one another:;We love each other: let us see to It that we maintain our love! Or shall our pledging be blundering?;  
;Give us a set term and a small marriage, that we may see if we are fit for the great marriage! It is a great matter always to be twain.;  
Thus do I counsel all honest ones; and what would be my love to the Superman, and to all that is to come, if I should counsel and speak otherwise!  
Not only to propagate yourselves onwards but upwards thereto, O my brethren, may the garden of marriage help you!  
He who hath grown wise concerning old origins, lo, he will at last seek after the fountains of the future and new origins.

O my brethren, not long will it be until new peoples shall arise and new fountains shall rush down into new depths. For the earthquake it choketh up many wells, it causeth much languishing»

#### 6) Kindness and Will to Power

Nietzsche calls «Pity» his «last sin» at pains to overcome it. But he is very kind and he fails. His heart melted at sight of injured horse to such degree that he embraced the animal on the street, shedding tears

Sade did not kill anyone in life, killing thousands in his pervert writings and yet we don't know what could have happen had he spent the last 27 years at liberty not in Bastilia. Nevertheless he was far from being innocent, torturing prostitutes, and involving in debauchery innocent teenagers and ending up in Bastilia.

#### 7) Bestowing hand

Plinius in «Panegyric to Trojan» raised important question while drawing clear-cut line between Good and Evil Emperors: Why Good Emperors always are ready to give and they Have what to give? In the same time, Bad Emperors are killing people and looting their property and always ends up Bankrupts?

Indeed, energy of Field of Ego-system is destitute energy of deficit motivation, while energy of Spirit, of Intellect is abundant and «Bestowing hand» of bottomless wealth.

This is again the case with Nietzsche and Sade.

### 5. DOUBLE FAILURE OF NIETZSCHE

The Sermon of Will to Power, of War as its own goal, as foundation of values, of Warriors as creators of values, of wickedness as a way to overcome pity, and a Superman as a way to overcome Man, of tyranny of «nobles» preached by Nietzsche failed him. There is no way to find Spirit on the Field of Sadomasochism, and his quest was quest for Spirit.

He remained truthful even in his failure. He understood his failure and he reported it in Zarathustra. Only a few years later he

will loss himself in ferocious psychosis his delirium being Crucified Jesus or torn apart Dionysius. He has glorified «spirit turneth against himself» in search for truth and self-sacrifice to his main instinct – the instinct of truth. And he fulfilled the task killing himself in severe psychosis on his way to the truth how he conceived it.

Nietzsche, «Thus Spoke Zarathustra»:

«Who warm th me, who lov th me still?  
Give ardent fingers!  
Give heartening charcoal-warmers!  
Prone, outstretched, trembling,  
Like him, half dead and cold, whose feet one warm th  
And shaken, ah! by unfamiliar fevers,  
Shivering with sharpened, icy-cold frost-arrows,  
Give love to me who warm th me still?  
Who lov th me still?  
Give ardent fingers  
Give heartening charcoal-warmers,  
Give me, the lonesomest,  
The ice (ah! seven-fold frozen ice  
For very enemies,  
For foes, doth make one thirst),  
Give, yield to me,  
Cruellest foe,  
Thyself!  
Away!  
There fled he surely,  
My final, only comrade.  
My greatest foe,  
Mine unfamiliar  
My hangman-God!..  
– Nay!  
Come thou back!  
With all of thy great tortures!  
To me the last of lonesome ones,  
Oh, come thou back!  
All my hot tears in streamlets trickle  
Their course to thee!  
And all my final hearty fervour  
Up-glow th to thee!

Oh, come thou back,  
Mine unfamiliar God! my pain!  
My final bliss!

«The poet and magician who at last turneth his spirit  
against himself, the transformed one who freezeth to death  
by his bad science and conscience.

I divine thee well: thou hast become the enchanter of all  
the world; but for thyself thou hast no lie or artifice left,  
thou art disenchanted to thyself!

Thou hast reaped disgust as thy one truth. No word in thee  
is any longer genuine, but thy mouth is so: that is to say, the  
disgust that cleaveth unto thy mouth».

Nietzsche, «Thus Spoke Zarathustra»:

«O Zarathustra, I am weary of it, I am disgusted with mine  
arts, I am not great, why do I dissemble! But thou knowest  
it well 1 sought for greatness!

A great man I wanted to appear, and persuaded many; but  
the lie hath been beyond my power. On it do I collapse.

O Zarathustra, everything is a lie in me; but that I collapse  
this my collapsing is

genuine!;

:It honoureth thee, said Zarathustra gloomily, looking  
down with sidelong glance,:it honoureth thee that thou  
soughtest for greatness, but it betrayeth thee also. Thou art not  
great».

Nietzsche, «Thus Spoke Zarathustra»:

«O Zarathustra, thou shalt go as a shadow of that which is to  
come: thus wilt thou command, and in commanding go fore  
most.;

And I answered:;I am ashamed.;

Then was there again spoken unto me without voice:;Thou  
must yet become a child, and be without shame.

The pride of youth is still upon thee; late hast thou become  
young: but he who would become a child must surmount even  
his youth.;

And I considered a long while, and trembled. At last, how  
ever, did I say what I had said at first.:I will not.;

Then did a laughing take place all around me. Alas, how  
that laughing lacerated my bowels and cut into my heart!

And there was spoken unto me for the last time:;O Zara

thustra, thy fruits are ripe, but thou art not ripe for thy fruits!  
So must thou go again into solitude: for thou shalt yet be  
come mellow.;  
And again was there a laughing, and it fled: then did it be  
come still around me, as with a double stillness. I lay, however,  
on the ground, and the sweat flowed from my limbs.  
Now have ye heard all, and why I have to return into my  
solitude. Nothing have I kept hidden from you, my friends.  
But even this have ye heard from me, who is still the most  
Deserved of men and will be so!  
Ah, my friends! I should have something more to say unto  
you! I should have something more to give unto you! Why do  
I not give it? Am I then a niggard?  
When, however, Zarathustra had spoken these words, the  
violence of his pain, and a sense of the nearness of his de  
parture from his friends came over him, so that he wept aloud;  
and no one knew how to console him. In the night, however,  
he went away alone and left his friends».

Half a century later he would have witnessed a far more grave catastrophe had he been alive. It was not his influence exerted on Hitler, his preach of war as self-objective because no Nietzsche was necessary when Darwinian paradigm flourished as official «social science». But his fatal mistake had given to Second World War one more prove to justify the evil.

A. Camus, «The Rebel»:

«Nietzsche's adventure has no equivalent; we shall never finish making reparation for the injustice done to him. Of course history records other philosophies that have been misconstrued and betrayed. But up to the time of Nietzsche and National Socialism, it was quite without parallel that a process of thought – brilliantly illuminated by the nobility and by the sufferings of an exceptional mind – should have been demonstrated to the eyes of the world by a parade of lies and by the hideous accumulation of corpses in concentration camps  
«We deny God, we deny the responsibility of God, it is only thus that we will deliver the world.» With Nietzsche, nihilism seems to become prophetic. But we can draw no conclusions from Nietzsche except the base and mediocre cruelty that he hated with all his strength, unless we give first place in his work – well ahead of the prophet – to the

| diagnostician. The provisional, methodical – in a word, strategic – character of his thought cannot be doubted for a moment.».

## **CHAPTER 5. JESUS' SPIRITUAL SWORD AND THEORY OF PSYCHIC ENERGY**

1. Spiritual Sword of Jesus: It is the spirit that quickeneth; the flesh profiteth nothing.
2. Jesus and Truth as «main instinct» of Spirit
3. Spiritual Sword on basis of Theory of Psychic Energy.

### **1. SPIRITUAL SWORD OF JESUS: IT IS THE SPIRIT THAT QUICKENETH; THE FLESH PROFITETH NOTHING**

1) Kingdom of God at hand: Birth of Spirit

Before Jesus division between Spirit (controlling energy of thought) and Flesh (material energies) belonged to the realm of speculations and dreams. The great achievement of Jesus cannot be overestimated: it was He who made his disciples and adherents to perceive the Kingdom of God to be at hand, to perceive and feel the real abyss between energy of Spirit and energy of Flesh.

With his Kingdom of God or Birth of Spirit begins faithfulness in immortal soul which gives strength and power to the righteous people to fight with almighty Evil of «Princes of this world». And this was entirely his attainment, the fervent creed in Kingdom of Heaven felt as love to Son of Man inspired by Jesus

He taught them to regard Evil as disease, as madness, as gravest misfortune to happen with man and to treat it accordingly: love your enemy for he is divine soul sick with gravest disease. This was the meaning of the Sermon on Mount for He never held that you must love Evil itself. All his teaching was an war waged

to Evil and unrepentant Evil could not entertain hope to be forgiven. It was the doctrine «Evil as madness» dated back to Hebrew prophet Amos which inspired his Sermon on Love to Enemy

His Sermon of Birth of Spirit in many other ways I tried to expose in third Chapter in quotes from Gospels had had an prodigious success which afforded him to erect the Church of Spirit. It was the Church of Divine Law which embraced such fundamental features of Controlling energy like

- Spirit as basic energy of all humankind
- Friendliness and Integral Self of people with healthy Spirit (love your neighbor as yourself)
- Pursuit of Truth as «main instinct» of Spirit
- Power of Spirit over natural forces (scientific control of energies)
- Thought (active intellect of man) being a part of Holy Spirit of Maker
- Superiority of Spirit over material energies (It is the *a* spirit that quickeneth; the flesh profiteth nothing)
- Sadomasochism of Leviathans – an Evil of Satan of this world (material energy of psyche)
- Evil as a parasite and disease of Spirit

Renan calls Jesus an inventor of the language of the parables. Indeed admirable deed! To compose such parables which would be able to carry these complex intellectual data directly to hearts of his pupils and never using the precise scientific language. For his time he did his best to preserve achievements of newly born Spirit and to provide its growth in future so that one day we are capable to formulate his thought in scientific language.

The war wages by Jesus against Leviathan and Sadomasochism relations between Caesars and Slaves is obviously Spiritual War. It is not the war between political parties for power, it is war between Kingdom of Heaven and Church as «Civitas Dei». He sends his apostles to preach to convert the Evil or prevent the innocent souls from it but he is never a political revolutionary

aiming to the political upheaval. His goal is otherwise: to destroy the evil as a disease of humankind through preaching the divine law of the Church of Civitas Dei. And the distinct line drawn by Jesus between Church as Civitas Dei and Leviathans of Satans is drawn by contempt or «ironical respect» to the Evil in General – the Evil as disease of madness.

Renan put a strong emphasis on the «Irony of Jesus» as his main weapon in his Spiritual War with Leviathans of Sadomasochism.

E. Renan, «Life of Jesus»:

«It can hardly be doubted that Jesus did not attain at first to this high affirmation of himself. But it is probable that, from the first, he looked upon his relationship with God as that of a son with his father. Herein was his great originality. Neither Jew nor Mussulman has understood this sweet theology of love. The God of Jesus is not that relentless master who kills us, or damns us, or saves us according to his good pleasure. The God of Jesus is our Father. We hear him when we listen to the gentle voice that breathes within us, «Abba, Father.» The God of Jesus is not the unjust despot who has chosen Israel for his people and specially protects them. He is the God of humanity. Jesus was not a patriot like the Maccabees, or a theocrat like Judas the Gaulonite. Rising fearlessly above the prejudices of his nation, he asserted the universal fatherhood of God. The Gaulonite maintained that a man should rather die than give to any other than God the name of» Master»; Jesus left the title to any one who cared to take it, and for God reserved a dearer name. Whilst he accorded the great ones of the earth, who to him were representatives of power, an ironical respect, he established the supreme consolation recourse to the Father whom every man has in heaven and the true kingdom of God, which every man bears in his heart. The term «kingdom of God,» or «kingdom of heaven,» was the favourite expression of Jesus to describe the revolution

which he inaugurated in the world. Like almost all the Messianic terminology, it came from the book of Daniel.

...A new spirit had appeared in the world, making all that had come before it crumble to decay. John the Baptist was essentially a Jew; Jesus was scarcely one at all. Jesus always appealed to the delicacy of the moral sentiment. He was a disputant only when he argued against the Pharisees, his opponents forcing him, as nearly always happens, to adopt their tone. His exquisite irony, his sharp provocations, always

struck home. They were everlasting stigmas, which have remained festering in the wound. This Nessus-shirt of ridicule, which for eighteen centuries the Jew, son of the Pharisees, has dragged in tatters after him, was woven by Jesus with divine skill. Masterpieces of fine raillery, their features are written in lines of fire on the flesh of the hypocrite and the false devotee. Incomparable features, worthy of a son of God! Only a god knows how to kill after this fashion. Socrates and Moliere can but touch the skin. Jesus carries fire and rage to the very marrow. But it was also just that this great master of irony should pay for his triumph with his life.

...Sometimes indeed the apostles of the kingdom of God were ill received, and came to complain to Jesus, who generally sought to soothe them. Some of them, convinced of the omnipotence of their Master, were hurt at this forbearance. The sons of Zebedee wished him to call down fire from heaven upon towns that were inhospitable. Jesus received their outbursts with his subtle irony, and made them cease by saying: «The Son of man came not to destroy men's lives, but to save them.»

## 2) Divine Law of Christian Church – The Civitas Dei of St. Augustin

The Power of Spiritual Sword of Jesus appeared to be prodigious. He rejected to fight physically, he never called himself The King despite of all the accusations against him and never desired any political revolution. But undeniably he always remained a Warrior and his war was great deal more profound: the War with Evil.

Instead of waging a political war like Brutus and Cassius he waged a Spiritual War erecting the Church of Christianity as Civitas Dei of Divine Law as opposition to the wanton Law of «Princes of Leviathans», based on violence of sadomasochism.

He was not anarchist for the latter are men who denies the Rule of Law of orderly society. On the contrary, he aimed the Rule of Law of the true and just law – that is to sat the divine or natural law, or how Spinoza has putted this, the law written in the heart of humankind by the Maker.

His Spiritual Sword in institution of Papacy in Middle Ages justified all his hopes establishing mighty spiritual opposition

to the Iron Sword of Princes of Leviathans. It was this spiritual sword of Catholic Church to which we owe the victory of the modern democratic Republics over the absolute monarchies of Middle Ages.

E. Renan, «Life of Jesus»:

«That indeed which distinguishes Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in, vague terms, and as a man of the people with no idea of politics. Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer persecution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus

...It was indeed the kingdom of God, or in other words, the kingdom of the soul, which he founded; and if Jesus, from the bosom of his Father, beholds his work bearing fruit in the history of the world, he may indeed say with truth, «This is what I have desired.» That which Jesus established, that which will remain eternally his, allowing for the imperfections inseparable from everything realised by mankind, is the doctrine of the freedom of the soul. Greece had already conceived beautiful ideas on this subject. Some of the Stoics had learnt how to be free even under a tyrant. But in general the ancient world had regarded liberty as being attached to certain political forms; freedom was personified in Harmodius and Aristogiton, Brutus and Cassius. The true Christian enjoys more real freedom; here below he is an exile; what matters it to him who is his transitory governor on this earth, which is not his home? For him liberty is truth. By the saying, «Render unto Caesar the things which are Caesar's, and unto God the things which are God's,» he created something that stood apart from politics, a refuge for souls in the midst of the empire of brute force. by constituting an immense free association, which, for three hundred years, was able to stand apart from politics, Christianity has amply compensated for the wrong it did to civic virtues. The power of the

state has been limited to the things of earth; the mind has been freed, at least the terrible rod of Roman omnipotence has been broken for ever.

The man who is, before all else, preoccupied with the duties of public life does not readily forgive those who regard any thyig as being higher than his party quarrels. Above all he blames those who subordinate political to social questions, and profess a certain indifference for the former. In one sense he is right, for exclusive power is prejudicial to the proper government of human affairs. But what progress have political «parties» caused in the general morality of our species? If Jesus, instead of founding his heavenly kingdom, had betaken himself to Rome, and expended his energies in plotting against Tiberius or in regretting Germanicus, what would have become of the world? As an austere republican or zealous patriot, he would not have arrested the great current of the events of his age; but in his declaration that politics are of minor importance, he revealed to the world this truth that one's country is not everything, and that man precedes the citizen in time and is on a higher plane».

### 3) Martyrdom

Maybe greatest irony of the victory of Christianity contains in that faithful passion to the Kingdom of Spirit that afforded great masses of common people to choose martyrdom as their preference over the «pleasures» of the Leviathans of «Princes of this world».

There must be something peculiar, the subject for scrupulous study of science, in the depth of passion with which masses of people desired martyrdom in the name of Jesus and the Kingdom of Spirit erected by him on the earth. For in the first ages of Christianity the Martyrdom served as a most powerful weapon of the Spiritual Sword of Jesus. Later, Mahatma Gandhi's Satyagraha appeared to the world the power of the martyrdom as a Spiritual Sword of righteous people, suffering for the truth and justice.

Mathew 10:28

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

What the philosophy of martyrdom does imply? That even the worst suffering on the way of truth and justice is bliss as compared

with any highest welfare of the Evil of wickedness because thus you remain with the Spirit of God. It was Jesus who made the people to imbibe the Kingdom of Spirit of God to the very depth of their hearts to such degree that martyrdom became an epidemic among Christians. It was sad victory founded on the blood of innocent people, and yet it was victory of the Spiritual Sword of Jesus who let to kill himself on the cross: the great sacrifice for us to remember in order to prevent the repetition. For now we have far more efficient Spiritual Sword – the power of Science.

E. Renan, «AntiChrist»:

«Men believed themselves in a state of transition of short duration. The solemn vision was awaited from day to day. 'He cometh! ... Yet a little while! ... He is at hand!...» Such were the phrases that passed from one to another at every instant. The spirit of martyrdom, the thought that the martyr glorifies Christ by his death, and that this death is a victory, was already widely diffused.... Thus opened the extraordinary poem of Christian martyrdom, that epic of the amphitheatre which was to last for two hundred and fifty years, and result in the ennoblement of woman, the rehabilitation of the slave. ... Such, in fact, was the perilous charm of these blood-stained dramas in Rome and Lyons and Carthage, that the voluptuous joy of the sufferers of the amphitheatre became contagious, as did, in the Reign of Terror, the resignation of the 'victims.' The Christians impressed the imagination of the period as, before all else, a race determined to suffer; desire for death was henceforth their sign. To check overlongings for martyrdom, was necessary the most terrible of threats the note of heresy, expulsion from the Church».

J. Burkhart, «The Age of Constantine»:

«На вопрос, в чем же, наконец, состояла подлинная сила христианской общины к началу последних гонений, ...но в твердой вере в бессмертие души, которая поддерживала каждого христианина. ... Иногда разражалась настоящая эпидемия самопожертвований; христиане буквально бросались навстречу гибели, и тогда учителя убеждали их поберечь себя. Вскоре мученичество стало для всех блестательным идеалом; места погребений героев стали поистине культовыми, и верующие возложили великую надежду на их заступничество перед Богом. Легко понять, в чем корень их превосходства над прочими святыми; ни одна другая религия не почитала

так смертные останки и знаки, как христианство, и ни одна не хранила так бережно воспоминания о пережитых боях. Места гибели мучеников стали памятными, а после гонений ранних императоров, в особенности Деция, подобные достопримечательности можно было обнаружить везде, куда ни ступишь. Преследования Диоклетиана явно были плохо обдуманы, поскольку культ мучеников вошел в состав учения достаточно рано».

## 2. JESUS AND TRUTH AS «MAIN INSTINCT» OF SPIRIT

These sad sacrifices of saints of Christianity saved Church and therefore science and freedom of Rule of Natural Law. Today we don't need martyrdom as a Spiritual Sword, we need only to validate and demonstrate through scientific methods that Evil is a sick, insane energy, based on magic mentality. Jesus and primitive Christianity had not such weapons at their disposal.

For example the Gospels distinctly have set forth the idea that sexual relations between people are of no importance. Jesus did not deny them or forbidden them like it was customarily for Hebrew or later for Mussulman. On the contrary it was Jesus who abandoned the old law commanded to stone person accused in adultery. This parable is one of the most beautiful places of Gospels for he is very consistent in replacing the Spiritual Sword for the Iron Sword in his fight with Evil

John 8:4

They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the *a* law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger *a* wrote on the ground, *as though he heard them not*. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without *a* sin among you, let him *b* first cast a *c* stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard *it*, being convicted by *their own a* conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted

up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I **a** condemn thee: go, and **b** sin no **c** more.

Indeed, Jesus says only that sexual relations are not important, do not reach to the essential level of human existence for “ It is the **a** spirit that quickeneth; the flesh profiteth nothing»

John 6:63

«It is the **a** spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life»

He says thus that it is search for truth which means unity of Spirit of humankind in fraternity of Church is the «main instinct» of man but by no way any physical relations. He denies sex as «main instinct» saying that there is no differences of sex in the Kingdom of Spirit. Indeed, women and men do not differ from each other on the level of spiritual energy – both are equally good in science and in arts. It is only biological level where differences of sex matter.

Matthew 22:29

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the **b** power of God. 30 For in the **a** resurrection they neither **b** marry, nor are given in marriage, but are as the **c** angels of God in heaven.

E. Renan, «Life of Jesus»:

«The apocalyptic ideas of Jesus in their completest form may be thus summed up. The actual state of mankind is nearing its end. This end will be an immense revolution, «an anguish» like the pains of child-birth, a palingenesis, or, in the words of Jesus himself, a» new birth,» preceded by dark calamities and heralded by strange phenomena. ... Many imagined that in the resuscitated world they would eat, drink, and marry. Jesus indeed admits a new Passover, a table, and a new wine into his kingdom; but he expressly excludes marriage from it. Jesus escaped them by the formal declaration that in the life eternal, differences of sex would no longer exist, and that men would be like the angels. Sometimes he seems to promise resurrection only to the

righteous, the punishment of the wicked consisting in complete death and annihilation. Oftener, however, Jesus declares that the resurrection will bring eternal confusion to the wicked».

Before Jesus we find two attitudes towards sex which seems contrary to each other but in reality they express one the same position: the sexual relations as «main instinct». Indeed, adherents of debauchery in ancient Rome on the one hand and adherents of «stoning the adultery» on the other hand – both pay to much attention to the insignificant matter betraying that their lives revolves around sex as its «main instinct».

Instead of teaching «wrong and right sexual relations» Jesus keeps saying «gather your treasures in the Kingdom of Spirit», ignore the attempts to find happiness in flesh. It is the spirit that quickeneth; the flesh profiteth nothing. He does not say: if you dedicate your life to sex in marriage – all rightly performed with one or many wives – you are saint, and if you dedicate your life to sex outside of marriage you are sinner. Nothing of that sort. He distinctly says that only those who collect their treasures in the Kingdom of Spirit are Saints and that man cannot serve two masters:

Mathew 6:19

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves **b** break through and steal: 20 But lay up for yourselves **a** treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 24 No man can **b** serve two masters: for either he will **d** hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

At the same time he does not forbid sex, allowing marriage, he only emphasized to be on guard in regard to your main instinct: to make sure that you serve the Truth, laying your treasures in the Kingdom of Spirit and not to flesh. For material energies while they remain at their places and don't interfere with Spirit of controlling energy do no harm: biological energy is simply

biological energy, and material energy of mind is also simply natural energy and nothing more. They became «devils» only when they destroy Spiritual Energy of active intellect (Controlling energy) and because they destroy it. Biological energy may finely co-exist with Spirit provided biological needs never become a «main instinct» for person. As for material energy of mind it is always disease and «satan» just because his functioning is parasitic functioning, he takes its resources from Spirit and cannot exist otherwise though there is nothing supernatural in its mechanisms. Thus Theory of Psychic Energy can explain in terms of nature the mechanisms of «satan» and of «aboriginal sin».

Mathew 15:10

And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth **a** defileth a man; but that which cometh out of the **b** mouth, this defileth a man. 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the **a** mouth come forth from the heart; and they defile the man. 19 For out of the **a** heart proceed evil thoughts, **b** murders, **c** adulteries, **d** fornications, thefts, **e** false witness, **f** blasphemies: 20 These are *the things* which **a** defile a man: but to eat with unwashed hands defileth not a man.

### 3. SPIRITUAL SWORD ON BASIS OF THEORY OF PSYCHIC ENERGY

Indeed, “ It is the **a** spirit that quickeneth; the flesh profiteth nothing». The mechanisms of Cyclic Homeostasis of Filed of Ego-system (Sadomasochism, Magic mentality) are mechanisms of alternation between equilibrium and non-equilibrium. For alive energies (I took the definition of alive and non alive natural energies from Lectures on Natural philosophy of Wilhelm Ostwald) non-equilibrium is distress of Hunger. On biological level this is hunger for food, sex, warmth, air. On level of material energy of mind (Field of Magic Mentality) this Hunger (non-equilibrium) is

felt as Fear of Supernatural forces described by Levy-Bruhl in «Primitive Mentality». To balance this fear the mechanisms of cyclic homeostasis of Sadomasochism are employed: the violence and the slavery of the command-obedience relations. The mischief is the Hunger of material energies is a priory insatiable (I have enlarged on the theme in previous volumes of Scientific Revolution in English) because stable equilibrium, stable balance means the end of the functioning of the energy. To proceed functioning it needs circles of balance and dis-balance, and for alive energies this means incapacity to relieve the permanent Hunger but for a very short period.

It is another case with energy of Intellect – the Spirit of Field of Scientific mind. This is the only energy capable of stable balance for it is based not on cyclic homeostasis of material energies but on scientific control of natural causations. It is thus stable and growing and this means that it is not painful like permanent hunger of material energies and not destitute like them for all the power of natural energies is within their reach provided they had discovered the causations of those natural energies.

Maslow, «Toward Q Humanistic Biology»:

«that the so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures» in the same sense that is indicated in the Olds or Kamiya experiments. Certainly this is what we already know from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» as perversions is actually a great deal of anguish pain and fear. Within the subjective realm itself we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson (1 6 1) has demonstrated clearly that sexual criminals have wry feeble sexual reactions. not strong ones. Kirkendall (6 1) also shows the subjective superiority of loving sex over unloving sex».

Erich Fromm, «Man for himself»:

«In the one case the deficiency is grounded in normal chemical processes within the organism; in the other case it is the result

of psychic dysfunctioning. In both cases the deficiency causes tensions and the relief from it results in pleasure. All other irrational desires which do not assume the form of bodily needs, like the passionate craving for fame, for domination, or for submission, envy, and jealousy, are also rooted in the character structure of a person and spring from a crippling or distortion within the personality. The pleasure felt in the satisfaction of these passions is also caused by the relief from psychic tension as in the case of neurotically conditioned bodily desires. Although the pleasure derived from the satisfaction of genuine physiological needs and of irrational psychic needs consists in the relief from tension, the quality of the pleasure differs significantly. The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be „satisfied.“ They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires».

So was not the Jesus right saying “ It is the *a* spirit that quickeneth; the flesh profiteth nothing»? And Theory of Psychic energy justified his assertion entirely.

Modern Psychology divorced between Freudians and Humanistic Psychology of his disciples, who have abandoned their teacher (Fromm, Horney, Jung, Adler and others). The conflict centers around understanding of the place and meaning in psyche of discovered by Freud Field of Ego-system: he himself regarded the Field of Ego-system as basic psyche of man, his pupils raised objections contending that Field of Ego-system is only disease and superfluous parasite of psyche. «The gravest error» of Freud – these are words of Karen Horney on the matter. Therefore, the attempts of Freud to justify that biology and Field of Ego-system play main role in mind of men has been refuted by these acute scientists.

Maslow, the disciple of Fromm, in his study of healthy people, who appears to be the Men of Spirit, comes to conclusion that for his healthy men sex IS NOT the «main instinct», refuting thus Freudians On the other hand they have no difficulties with stable

gratification of their needs, – this is stable balance of energy of Spirit.

Bertrand Russell could serve a perfect pattern of healthy people of Maslow's study when he says that sex without love is disgusting. For Love is unity of souls on the level of Spirit and this means that sex for its own sake IS NOT the main instinct.

Maslow, «Motivation and personality»:

«It is certainly fair to say that self-actualizing men and women tend on the whole not to seek sex for its own sake, or to be satisfied with it alone when it comes. I am not sure that my data permit me to say that they would rather not have sex at all if it came without affection, but I am quite sure that I have a fair number of instances in which for the time being at least sex was given up or rejected because it came without love or affection. ...In self-actualizing people the orgasm is simultaneously more important and less important than in average people. It is often a profound and almost mystical experience, and yet the absence of sexuality is more easily tolerated by these people. This is not a paradox or a contradiction. ...Now what this sums up to is an acceptance of the facts of life, which, going along with the more intense and profound and satisfying love relationship, seems to make it less necessary to seek for compensatory or neurotic sex affairs outside the marriage. This is an interesting instance in which acceptance and behavior do not correlate. The easier acceptance of the facts of sexuality seems to make it *easier* rather than harder to be relatively monogamous.

these people are relatively less driven to love affairs outside the marriage»

B. Russell, «Conquest of happiness»:

«Or, again, consider the difference between love and mere sex attraction. Love is an experience in which our whole being is renewed and refreshed as is that of plants by rain after drought. In sex intercourse without love there is nothing of this. When the momentary pleasure is ended, there is fatigue, disgust, and a sense that life is hollow. Love is part of the life of Earth; sex without love is not»

Jerome Salinger in «Catcher in the Rye» demonstrates this disgust in the train of thought and feelings raised in his hero by the attempt to the sex without love. These are people of Spirit,

who need unity of souls for the unity of souls, not as means for sex. For they easily dispense with sex but they cannot dispense with «main instinct» of Spirit: with unity of Spirit in Church of friendship, friendliness which seeks for truth. And all this is finely set forth in Nietzsche's Zarathustra.

«I certainly felt peculiar when she did that. I mean she did it so sudden and all. I know you're supposed to feel pretty sexy when somebody gets up and pulls their dress over their head, but I didn't. Sexy was about the last thing I was feeling. I felt much more depressed than sexy. «Ya got a watch on ya, hey?» «No. No, I don't,» I said. Boy, was I feeling peculiar. «What's your name?» I asked her. All she had on was this pink slip. It was really quite embarrassing. It really was. «Sunny,» she said. «Let's go, hey.» «Don't you feel like talking for a while?» I asked her. It was a childish thing to say, but I was feeling so damn peculiar. «Are you in a very big hurry?» She looked at me like I was a madman. She was a lousy conversationalist. «Do you work every night?» I asked her—it sounded sort of awful, after I'd said it. «Yeah.» She was walking all around the room. She picked up the menu off the desk and read it. «What do you do during the day?» She sort of shrugged her shoulders. She was pretty skinny. «Sleep. Go to the show.» She put down the menu and looked at me. «Let's go, hey. I haven't got all—» «Look,» I said. «I don't feel very much like myself tonight. I've had a rough night. Honest to God. I'll pay you and all, but do you mind very much if we don't do it? Do you mind very much?» The trouble was, I just didn't want to do it. I felt more depressed than sexy, if you want to know the truth. She was depressing. Her green dress hanging in the closet and all. And besides, I don't think I could ever do it with somebody that sits in a stupid movie all day long. I really don't think I could».

In «Marriege and Morals» Bertrand Russell is more explicit, raising objections to the assertions of Freudians on sex as «main instinct»:

«But power has, so far as I can see, very little connection with sex, and it is love of power, at least as much as vanity, that makes a child work at his lessons and develop his muscles. Curiosity and the pursuit of knowledge should, I think, be regarded as a branch of the love of power. If knowledge is power, then the love of knowledge is the love of power. Science, therefore, except for certain branches of biology and

physiology, must be regarded as lying outside the province of the sexual emotions. As the Emperor Frederick II is no longer alive, this opinion must remain more or less hypothetical. If he were still alive, he would no doubt decide it by castrating an eminent mathematician and an eminent composer and observing the effects upon their respective labours. I should expect the former to be nil and the latter to be considerable. Seeing that the pursuit of knowledge is one of the most valuable elements in human nature, a very important sphere of activity is, if we are right, exempted from the domination of sex».

Bertrand Russell, The New York Times Magazine (3 September 1950)

«The East reveres Buddha, the West reveres Christ. Both taught love as the secret of wisdom. The earthly life of Christ was contemporary with that of the Roman Emperor Tiberius, who spent his life in cruelty and disgusting debauchery and perversion. Tiberius had pomp and power; in his day millions trembled at his nod. But he is forgotten.

Those who live nobly, even if in their day they live obscurely, need not fear that they will have lived in vain.

Every one of us can enlarge our mind, release our imagination, and spread wide our affection and benevolence. And it is those who do this whom ultimately humankind reveres.»

You can feel this great Jesus' Irony in regard to the Evil energy – this madness of humankind – in words of Russell and Salinger. The famous novel of the later, ««The catcher in the rye», is so pervaded with this Irony that despite of the sad content of the book the laughter bursts out from the reader nearly on every page of the novel. Is this irony in regard to the Evil energy by the people of Spirit accidental? Or it is natural and legitimate?

A. Chekhov in «Duel» on persons with sex as «main instinct»:

«These voluptuaries must have in their brains a special growth of the nature of sarcoma, which stifles the brain and directs their whole psychology. Watch Laevsky when he is sitting anywhere in company. You notice: when one raises any general question in his presence, for instance, about the cell or instinct, he sits apart, and neither speaks nor listens; he looks languid and disillusioned; nothing has any interest for him, everything is vulgar and trivial. But as soon as you

speak of male and female – for instance, of the fact that the female spider, after fertilisation, devours the male – his eyes glow with curiosity, his face brightens, and the man revives, in fact. All his thoughts, however noble, lofty, or neutral they may be, they all have one point of resemblance. You walk along the street with him and meet a donkey, for instance.... «Tell me, please,» he asks, «what would happen if you mated a donkey with a camel?» And his dreams! Has he told you of his dreams? It is magnificent! First, he dreams that he is married to the moon, then that he is summoned before the police and ordered to live with a guitar...»  
The deacon burst into resounding laughter; Samoylenko frowned and wrinkled up his face angrily so as not to laugh, but could not restrain himself, and laughed».

Gaito Gazdanove, «Night roads»:

«В силу нелепой случайности мне пришлось стать шофером такси. Все или почти все что было прекрасного в мире, стало для меня точно нагло закрыто – и я, совсем один, с упорным желанием не быть все же захлеснутым той бесконечной и безотрадной мерзостью человеческой в ежедневном соприкосновении с которой состояла моя работа. Каждую ночь мне приходилось соприкасаться с проститутками и их клиентами, и я не мог к этому привыкнуть. Мне все это казалось совершенно непостижимым. ...Я смотрел на особенные их глаза, точно подернутые прозрачной и непроницаемой пленкой, характерной для людей не привыкших мыслить, – такие глаза были у большинства проституток, – и думал что наверное то же вечно непрозрачное выражение глаз у китайских кули, такие же лица были у римских рабов – и в сущности почти все такие же условия существования. Вся история человеческой культуры для них не существовала никогда как не существовала история вообще. ....и все таки, несмотря на трагическое животное небытие, в котором пребывали бродяги, они казались мне достойными гражданами вселенной по сравнению с сутенерами. Они во всяком случае заслуживали хотя бы теоретического сожаления, и в них не было какого то морального сифилиса характерного для сутенеров.  
...Однажды она сказала мне: тебе не кажется нелепым что ты шофер такси, ты не думаешь что эта работа тебе не подходит. Я ответил что выбора у меня не было. И тогда она предложила мне свои услуги, чтобы поблагодарить как она сказала за человеческое отношение к ней. Она объяснила мне что у нее большие знакомства, что есть женщины, не старые, за сорок, француженки или англичанки.... Я си-

дел с ней в кафе и хохотал как сумасшедший, не будучи в силах остановиться. Потом со слезами смеха, я поблагодарил ее. Я заметил что весь огромный ее опыт, касался только одной категории людей, действительно ничтожной, людей которые посещают дома свиданий,очные кабаре, содержат актерок и танцовщиц и в которых нет ничего кроме душевной и физической дряблости и все того же всепобеждающего дурного вкуса. ...Визиты в публичные дома и другие же учреждения подобного типа раз навсегда было принято считать выражением жизнерадостности, веселья и того самого знаменитого «галльского веселья», которое меньше всего вязалось с этой смертельно унылой порнографией».

## **CHAPTER 6. SACRED LAUGHTER AND SACRED FRIENDSHIP OF SPIRITUAL ENERGY**

1. Humor as an emotional fabric of Spirit: Kierkegaard, Maslow, Allport
2. The Great Mark Twain on Humor as a Spiritual Sword
3. Unity of Laughter and Friendship as a countenance of Spirit

### **1. HUMOR AS AN EMOTIONAL FABRIC OF SPIRIT: KIERKEGAARD, MASLOW, ALLPORT**

«Philosophical, unhostile sense of humor» – this was the head of one of the fifteen characteristics of Syndrome of healthy psyche, discovered by Maslow in his Study of healthy people (self-actualizing people he termed them).

I tried to expose in my previous volumes on Scientific Revolution in English that this Study of healthy people embarked by Maslow is one of the pillows of the Discovery of Psychic Energy because it demonstrates that Health of Psyche must be considered as deliverance of mind from material energy of magic mentality (Field of Ego-system). The self-actualizing people of Maslow's study are people who display precisely such quality of mind: the getting rid of the Field of Ego-system. I have demonstrated this in first volume of Scientific Revolution in English. Maslow insisted that discovered features of healthy mind in the course of study (he numerated 15 items plus separate examination of the «love of self-actualizing people) should be considered as a «syndrome», a system of interconnected measures of mind.

And as one of these measures of healthy mind he indicated «philosophical unhostile humor», emphasizing thus that there is

another type of humor – the hostile and non-philosophical one. This contrast between two types of «comic» is the key to understanding the true and extremely important meaning of his discovery on the part of Humor.

A. Maslow, «Motivation and personality»:

«PHILOSOPHICAL, UNHOSTILE SENSE OF HUMOR

One very early finding that was quite easy to make, because it was common to all my subjects, was that their sense of humor is not of the ordinary type. They do not consider funny what the average man considers to be funny. Thus they do not laugh at hostile humor (making people laugh by hurting someone) or superiority humor (laughing at someone else's inferiority) or authority-rebellion humor (the unfunny, Oedipal, or smutty joke). Characteristically what they consider humor is more closely allied to philosophy than to anything else. It may also be called the humor of the real because it consists in large part in poking fun at human beings in general when they are foolish, or forget their place in the universe, or try to be big when they are actually small. This can take the form of poking fun at themselves, but this is not done in any masochistic or downlike way. Lincoln's humor can serve as a suitable example. Probably Lincoln never made a joke that hurt anybody else; it is also likely that many or even most of his jokes had something to say, had a function beyond just producing a laugh. They often seemed to be education in a more palatable form, akin to parables or fables. On a simple quantitative basis, our subjects may be said to be humorous less often than the average of the population. Punning, joking, witty remarks, gay repartee, persiflage of the ordinary sort is much' less often seen than the rather thoughtful, philosophical humor that elicits a smile more usually than a laugh, that is intrinsic to the situation rather than added to it, that is spontaneous rather than planned, and that very often can never be repeated. It should not be surprising that the average man, accustomed as he is to joke books and belly laughs, considers our subjects to be rather on the sober and serious side. Such humor can be very pervasive; the human situation, human pride, seriousness, busyness, bustle, ambition, striving and planning can all be seen as amusing, humorous, even funny. I once understood this attitude, I thought, in a room full of «kinetic art,» which seemed to me to be a humorous parody of human life, with the noise, movement, turmoil, hurry and bustle, all of it going no place. This attitude also rubs off on professional work itself, which in a certain sense is also play, and which, though taken seriously, is somehow also taken lightly».

Without terms of Energetics psychology is lost in darkness of obscurity. The deep thought concealed in these elegant reasonings remains beyond the reach up to the moment we make attempts to translate it in the terms of Energetics. Then the account for the two kinds of comic seems lucid and simple.

First of all, We must distinguish «Comic on the Field of Ego-system» and Humor on the Field of Intellect (Controlling energy, spiritual energy). Both laughter produced as a result of the functioning of Law of Preservation of Force and both means expression of joy as feeling of «strength». But we must bear in mind that the Law of Preservation of Force has different order in regard to each Field of Psyche. The peculiarities of the «hostile, non-philosophic comedy» and the «philosophic unhostile humor» or irony are due to the peculiarities of Law of Preservation respectively on each Field of Psyche.

What is «Joy of strength» for the Field of Ego-system? It is aggression towards every other Ego, aggression and success in violence, smug satisfaction about «weaknesses» of other people. Therefore, this is the meaning of the «comic hostile non-philosophic» on the Field of Ego-system.

And what is the «Joy of Strength» on the Field of Intellect? The capacity to discern and to get from parasitic energy of magic mentality, from Filed of Ego-system. And this is the function of Thought, of Scientific control, of capacity to see abstract general things and control them by the power of thought. Besides, Ego of people with active magic mentality fights against Ego of other people. This is not the case when scientific mind fight the entire Ego-system as sick energy of humankind: scientific minds attacks thus not only Ego of other people but in the first turn his own Ego. This is fight with all sick energy which allows person with scientific mind to indentify humankind as unity of human spirit, suffering from the madness of magic mentality. Exactly, the Irony of Jesus in his Sermon on «love to enemy». And this is the essence of the «unhostile philosophical humor» or Irony on Field

of Intellect which differs so much from feeling of comic on the Field of Ego-system.

The same account on distinction between hostile and not thoughtful feeling of comic on the one hand and the thoughtful irony on the other hand we find in the Allport's definition of «Mature person»:

G. Allport, «Pattern and Growth in Personality»:

«Humor. Perhaps the most striking correlate of insight is the sense of humor. In one unpublished study where subjects rated one another on a large number of traits, the correlation between ratings on insight and humor turned out to be .88. Such a high coefficient means either that personalities with marked insight are also high in humor, or else that the raters were not able to distinguish between the two qualities. In either case the result is important. The personality of Socrates shows the close association of the two traits. Legend tells how at a performance of Aristophanes' *Clouds* he stood up in order that the amused audience might better compare his face with the mask that was intended to

ridicule him. Possessed of good insight, he was able to view the caricature in a detached way, and to aid the jest by laughing at himself. What, then, is a sense of humor? The novelist Meredith says it is the ability to laugh at the things one loves (including, of course, oneself and all that pertains to oneself), and still to love them. The real humorist perceives behind some solemn event – himself, for instance – the contrast between pretension and performance. The sense of humor must be distinguished sharply from the cruder sense of the comic. The latter is a common possession of almost all people, children as well as adults. What is ordinarily considered funny – on the stage, in comic strips, on TV – consists usually of absurdities, horse play, or puns. For the most part it consists in the degradation of some imagined opponent. The aggressive impulse is only slightly disguised. Aristotle, Hobbes, and many others have seen in this «sudden glory» of one's own ego the secret of all laughter. Related to aggressive wit (which derides the other fellow) is laughter at the risque which seems due to the release of suppressions. Aggression and sex are at the basis of much that they call comic. A young child has a keen sense of the comic, but seldom does ever laughs at himself. Even during adolescence the youth is more likely to view his failings with acute suffering than with laughter. There is evidence that people who are less intelligent, who have low esthetic and theoretical values,

prefer the comic and lack a sense of humor based on the real relationships in life. The reason why insight and humor march hand in hand is probably because at bottom they are a single phenomenon – the phenomenon of self-objectification. The man who has the most complete sense of proportion concerning his own qualities and cherished values is able to perceive their incongruities and absurdities in certain settings. It is only fair to state that up to now psychologists have had very little success in measuring either insight or the sense of humor. We are dealing here with the subtler reaches of personality – a territory which we hope psychologists will explore with more success in the future than in the past»

It was Kierkegaard the first to refer to the Irony of Plato's Socrates. Indeed, who seems to know as well of the malady of «black horse» of humankind as Andre Maurois putted this, as Plato's Socrates did?

A. Maurois, «Aspects of Biography»:

«Plato conceived of the human soul as perpetually drawn by two horses, one white and the other black, one dragging him up towards the highest, the other dragging him down to the lowest in his nature. For several centuries humanity was forced to forget the existence of the black charger. Perhaps our own age denies the existence of the white horse too lightly, but a good biographer, in my view, is one who can see both white and black and can show how a man who has this difficult pair to drive can succeed as well as fail»

The humanistic psychology usually dates its birth from brilliant works of Kierkegaard, especially his famous «Either-Or» and «Sickness unto death». It was Kierkegaard who first had set forth the idea that Irony is indispensable condition in every attempt to discern and understand the malady of Field of Ego-system (he used his own pre-energetics terms to denote the Field of magic mentality). He emphasizes that this process has simultaneously sad and funny sides as all the people with philosophical sense of humor do (Mark Twain is the perfect instance):

«It is enough to provoke both laughter and tears when one sees then that all this knowing and understanding exercises no influence upon

the lives of these men, that their lives do not in the remotest way express what they have understood, but rather the contrary. One involuntarily exclaims at the sight of a disproportion at once so sorrowful and so ludicrous. So then, such an ironic-ethical correction might very well be what our age needs, and perhaps the only thing it really needs; for it is evident that this is the thing it least thinks of. It is highly important that, instead of going further than Socrates, we simply return to the Socratic dictum that to understand /and to understand are two things – not returning to it as a result [once for all acquired], for in the end that only helps men into the deepest wretchedness».

S. Kierkegaard, «Sickness unto death»:

«Commonly such a despainer is infinitely comic. Think of a self (and next to God there is nothing so eternal as a self), and then that this self gets the notion of asking whether it might not let itself become or be made into another...than itself. And yet such a despainer, whose only wish is this most crazy of all transformations, loves to think that this change might be accomplished as easily as changing a coat. For the immediate man does not recognize his self, he recognizes himself only by his dress, he recognizes (and here again appears the infinitely comic trait) he recognizes that he has a self only by externals. There is no more ludicrous confusion, for a self is just infinitely different from externals. When then the whole of existence has been altered for the immediate man and he has fallen into despair, he goes a step further, he thinks thus, this has become his wish: «What if I were to become another, were to get myself a new self?» Yes, but if he did become another, I wonder if he would recognize himself again! It is related of a peasant who came cleanly shaven to the Capital, and had made so much money that he could buy himself a pair of shoes and stockings and still had enough left over to get drunk on – it is related that as he was trying in his drunken state to find his way home he lay down in the middle of the highway and fell asleep. Then along came a wagon, and the driver shouted to him to move or he would run over his legs. Then the drunken peasant awoke, looked at his legs, and since by reason of the shoes and stockings he didn't recognize them, he said to the driver, «Drive on, they are not my legs.» So in the case of the immediate man when he is in despair it is impossible to represent him truly without a touch of the comic; it is, if I may say so, a clever trick to talk in this jargon about a self and about despair.

...It is impossible to represent truly this sort of despair without a certain admixture of satire. The comical thing is that he will talk about having been in despair; the dreadful thing is that after having, as he thinks, overcome despair, he is then precisely in despair. It is infinitely comic that at the bottom of the practical wisdom which is so much extolled in the world, at the bottom of all the devilish lot of good counsel and wise saws and «wait and see and «put up with one's fate» and «write in the book of forgetfulness» – that at the bottom of all this, ideally understood, lies complete stupidity as to where the danger really is and what the danger really is. But again this ethical stupidity is the dreadful thing.

It is indispensable condition of philosophical humor – the capacity to discern the Field of magic mentality as disease of humankind. Nietzsche in his attempts to find Spirit on the Field of magic mentality could not escape the complete failure.

Nietzsche, «Thus spoke Zarathustra»:

«This crown of the laughter, this rose-garland crown: I myself have put on this crown, I myself have consecrated my laughter. No one else have I found to-day potent enough for this. Zarathustra the dancer, Zarathustra the soothsayer, Zarathustra the sooth-laughing, I myself have put on this crown!

...Here laugh, laugh, my hearty, healthy wickedness! From high mountains cast down thy glittering scorn-laughter! Allure for me with thy glittering the finest human fish!»

This is why his «crown of laughter» does not feel joyful at all as well as his «hearty wickedness» does not feel healthy at all. He is calling Jesus «lovers of tragedies» opposing himself as «lover of joy and dance» but the Jesus tragedy still conveys the irony of his philosophical humor while Nietzsche's «laughter and dancer» seems but clownish. For there is hearty, healthy laughter over and against wickedness, there is not the healthy laughter of wickedness. Only «low comedy» as Kierkegaard had put it.

## 2. THE GREAT MARK TWAIN ON HUMOR AS A SPIRITUAL SWORD

Renan denotes that Jesus wielded the Sword of Irony in all perfection. If this is the Sword of Spirit to fight the magic mentality as sickness of humankind then Mark Twain has been one of the best warriors ever known. He follows here Kierkegaard when saying that «The human race has one really effective weapon, and that is laughter. Laughter is the greatest weapon we have and we, as humans, use it least.» And like him he understands very well that the source of humor is the sorrow (for Kierkegaard underscores the «tears and laughter» the «sorrowful and ludicrous» sides of his therapeutical irony. And again Mark Twain has putted emphasis in the same place when insisting in many quotes on healing character as essentials of Humor.

Like Maslow and Allport Mark Twain denotes the «philosophical» character of Humor and drew the line between merely «wit» and philosophical humor as a «blessing of humankind». Kierkegaard differs these two qualities of comic as «low comedy» and «philosophical Socratic irony».

### 1) HUMOR AS WEAPON OF SPIRITUAL SWORD

Mark Twain «The Chronicle of Young Satan,» Mysterious Stranger Manuscripts

«Will a day come when the race will detect the funniness of these juvenilites and laugh at them – and by laughing at them destroy them? For your race, in its poverty, has unquestionably one really effective weapon – laughter. Power, Money, Persuasion, Supplication, Persecution – these can lift at a colossal humbug, – push it a little – crowd it a little – weaken it a little, century by century: but only Laughter can blow it to rags and atoms at a blast. Against the assault of Laughter nothing can stand»

Humor is the great thing, the saving thing after all. The minute it crops up, all our hardnesses yield, all our irritations, and

resentments flit away, and a sunny spirit takes their place. — «What Paul Bourget Thinks of Us»

Humor is mankind's greatest blessing. — *Mark Twain, a Biography*

Humor is the good natured side of a truth. — quoted in *Mark Twain and I*, Opie Read

Humor must be one of the chief attributes of God. Plants and animals that are distinctly humorous in form and characteristics are God's jokes. — *Mark Twain, a Biography*

Against the assault of laughter, nothing can stand. — «The Chronicle of Young Satan,» *Mysterious Stranger Manuscripts*

Humor must not professedly teach, and it must not professedly preach, but it must do both if it would live forever. — *Mark Twain in Eruption*

## **2) HUMOR AS PHILOSOPHICAL IRONY OPPOSING TO THE WIT OF «LOW COMEDY»**

Laughter without a tinge of philosophy is but a sneeze of humor. Genuine humor is replete with wisdom. — quoted in *Mark Twain and I*, Opie Read

...humor cannot do credit to itself without a good background of gravity & of earnestness. Humor unsupported rather hurts its author in the estimation of the reader. — Letter to Michael Simons, January 1873

Probably there is an imperceptible touch of something permanent that one feels instinctively to adhere to true humour, whereas wit may be the mere conversational shooting up of «smartness» — a bright feather, to be blown into space the second after it is launched... Wit seems to be counted a very poor relation to Humour....Humour is never artificial. — quoted in *Sydney Morning Herald*, September 17, 1895,, pp. 5–6.

I can conceive of many wild and extravagant things when my imagination is in good repair, but I can conceive of nothing quite so wild and extravagant as the idea of my accepting the editorship

of a humorous periodical. I should regard that as the saddest (for me) of all occupations. If I should undertake it I should have to add to it the occupation of undertaker, to relieve it in some degree of its cheerlessness. I could edit a serious periodical with relish and a strong interest, but I have never cared enough about humor to qualify me to edit it or sit in judgment upon it. — *Autobiography of Mark Twain*, Vol. 2 (2013), p. 197. Dictated 30 August 1906.

### **3) HUMOR AS A MAIN METHODOLOGY OF PSYCHOTHERAPY**

Everything human is pathetic. The secret source of Humor itself is not joy but sorrow.

— *Following the Equator*

The humorous writer professes to awaken and direct your love, your pity, your kindness — your scorn for untruth, pretension, imposture... He takes upon himself to be the week-day preacher. — *«Notes on Thackeray's Essay on Swift»*

So you see, the quality of humor is not a personal or a national monopoly. It's as free as salvation, and, I am afraid, far more widely distributed. But it has its value, I think. The hard and sordid things of life are too hard and too sordid and too cruel for us to know and touch them year after year without some mitigating influence, some kindly veil to draw over them, from time to time, to blur the craggy outlines, and make the thorns less sharp and the cruelties less malignant. — *«A Humorist's Confession,» The New York Times*, November 26, 1905

The true and lasting genius of humour does not drag you thus to boxes labelled 'pathos,' 'humour,'..; and time, it seems to me, is the true test of humour. It must be antiseptic. — quoted in *Sydney Morning Herald*, September 17, 1895, pp. 5–6.

What is it that strikes a spark of humor from a man? It is the effort to throw off, to fight back the burden of grief that is laid on each one of us. In youth we don't feel it, but as we grow to manhood we find the burden on our shoulders.

– Interview in *New York World Sunday Magazine*, November 26, 1905

### **3. UNITY OF LAUGHTER AND FRIENDSHIP AS A COUNTENANCE OF SPIRIT**

What is the greatest strength and the greatest joy of Spirit? This is Church of Friendship, Church of Unity of Spirit, Church of healthy humankind with Rule of Natural Law.

This accounts for prodigious success of Christian Church in Late Antiquity: it really contrived to establish the Church of Unity of Spirit and Rule of Divine Law to some extent.

There is no Friendship (Unity of Spirit) without delivery from energy of magic mentality. And there is no delivery from magic mentality without Laughter. This is why friendship and Laughter are two sides of the countenance of the Spirit. And this is true laughter – really hearty and healthy, this one of philosophical irony as opposed to «low comedy» of ego-protection laughter.

And this collective laughter in the Church of Friendship is greatest resource of profound positive emotions, the immeasurable treasures of humankind to discover them in concert with discovery of psychic energy. Indeed, «Humor is mankind's greatest blessing». The Christian Church did its best to provide delivery from magic mentality for humankind but without Scientific control its Spiritual Sword went blunted after several centuries of strenuous fight with evil. The progress of humankind in direction of bliss of healthy society exempted from the evil energy of magic mentality is by no way the deed of one generation or of first attempts to erect the Church of Unity of Spirit. Only gradually the little advances brings general improvement accumulating achievements in science and social institutions. Up to the moment when Psychic Energy is discovered and respective institutions are established: educational system to neutralize the magic mentality of population through education and the Church of Friendship and Rule of Natural Law (or Rights of man).

And the Church of Sacred Friendship is at the same time the Church of Sacred Laughter, the hearty and healing laughter of philosophical minds capable to comprehend the evil energy of magic mentality as madness of humankind.

Andre Maurois is in the right when saying that only those who is capable to contemplate dynamics of both horses of mind – white and black – would be likely to narrate true history of man and societies.

And true historians of the humankind are those Great Satirists whose Laughter over the «black horse» of magic mentality has been heard through centuries: Socratic Satire, Roman Satire, Satire of World Realism Literature.

Was not the essential distinction between Romantics and Realism in Literature in ability of the latter to Laugh down the «black horse» of magic mentality so fervently cherished by Romantics? This is why the History will be with Realism, not with Romantics, and this is why the «hearty and healthy laughter» is laughter of Realists. Sad Laughter of Roman Satirists and historians – Juvenal, Persius, Seneca, Tacitus, Plinius, Petronius, Cornutus, Horace, and others. Altogether with Roman Satirists Martyrdom of Christianity had demonstrated the utter scorn for the devastated by Evil Emperors Roman Empire. New Time brought about an understanding of degradation of the Christian Church into Magic Mentality. And here the Laughter of Voltaire and Swift had been the hearty and healthy one. Realism of Russian Literature and its great Laughter putted to death the Leviathan of Russian Empire. Alexandr Herzen in «Letter to Michelet» perfectly set forth this theme on Laughter of Russian Literature as philosophical laughter of Russian people over own diseases and healthy power of such laughter to cure society. Indeed, this laughter «blow to rags and atoms at a blast» the Leviathan and its Evil Emperors of Russian Empire.

The writings of Herzen are of great interest from this point of view not only as political one, maybe as political thing they are of less interest. They are of great social and psychological

importance like writings of any genius of Spirit. It is there we can find the fine patterns of Church of Friendship, of philosophy of history as madness of humankind gradually being cured by science, and even this wonderful essay on role of literature as a Laughter of society over its own stupidity and madness.

And this is not accident. True Church of Friendship is always result of illumination through philosophical laughter over the evil energy of magic mentality. To find true friendship you only have to ask yourself what are they laughing at? What not Who!! For though every hearty and healthy laughter is all the same laughter over Field of Ego-system of material energy of mind, every epoch has its own peculiarity so that laughter of Juvenal and Persius resembles the Laughter of Russian literature but still retains its own peculiarities. So we have to answer what are they laughing at? To be sure – true friendship will expose true philosophical humor in respect to disease of humankind, and true laughter will display the true Church of Friendship.

Consider the Church of Friendship around Persius, Thrasea Petus and Cornutus and hymn of Persius to Friendship with Cornutus in his fifth Satire. Or again consider the true Church of Friendship arising from Letters of Plinius? Or excellent friendship of Flaubert, Zola, George Sand, Turgenev, Maupassant? In Herzen's memoirs the true Church of Friendship is erected as sacred temple for all times.

A. Herzen, «The Letter to Michelet»:

«Первым русским произведением, снискавшим огромную популярность, было не послание, обращенное к императрице, не ода, на которую вдохновили поэта бесчеловечные опустошения и кровопролитные победы Суворова, а комедия, едкая сатира на пропинциальных дворянчиков. Тогда как Державин сквозь ореол славы, окружавшей трон, видел одну лишь императрицу, Фонвизин, ум сатирический, видел изнанку вещей; он горько смеялся над этим полуварварским обществом, над его потугами на цивилизованность. В произведениях этого писателя впервые выявилось демоническое начало сарказма и негодования, которому суждено было с тех пор пронизать всю русскую литературу, став в ней господ-

ствующей тенденцией. В этой иронии, в этом бичевании, не щадящих ничего, даже личность самого автора, мы находим какую-то радость мести, злорадное утешение; этим смехом мы порываем связь, существовавшую между нами и теми амфибиями, которые, не умея ни сохранить свое варварское состояние, ни усвоить цивилизацию, только одни и удерживаются на официальной поверхности русского общества. Неутомимый протест неотступно преследовал эту аномалию. Он был горячим, беспрестанным.

Анализ общественной патологии определил преобладающий характер современной литературы. То было новое отрицание существующего порядка вещей, которое вырвалось, наперекор монаршей воле, из глубины пробудившегося сознания, — крик ужаса каждого молодого поколения, опасающегося, что его могут смешать с этими выродками.

Под московским небом все в душе его становится мрачным, пасмурным, враждебным. Он продолжает смеяться, даже больше, чем прежде, но это другой смех: он может обмануть лишь людей с очень черствым сердцем или слишком уж простодушных. Переходя от своих малороссов и казаков к русским, Гоголь оставляет в стороне народ и принимается за двух его самых заклятых врагов: за чиновника и за помещика. Никто и никогда до него не написал такого полного курса патологической анатомии русского чиновника, Смеясь, он безжалостно проникает в самые сокровенные уголки этой нечистой, зловредной души. Комедия Гоголя «Ревизор», его роман «Мертвые души» — это страшная исповедь современной России, под стать разоблачениям Кошихина в XVII веке

Присутствуя на представлениях «Ревизора», император Николай умирал со смехом!!!

Поэт, в отчаянии, что вызвал всего лишь это августейшее веселье да самодовольный смех чиновников, совершенно подобных тем, которых он изобразил, но пользовавшихся большим покровительством цензуры, счел своим долгом разъяснить в предуведомлении, что его комедия не только очень смешна, но и очень печальна, — что «за его улыбкой кроются горячие слезы».

После «Ревизора» Гоголь обратился к поместному дворянству и вытащил на белый свет это неведомое племя, державшееся за кулисами, вдалеке от дорог и больших городов, склонившееся в деревенской глупи, — эту Россию дворянчиков, которые втихомолку, уйдя с головой в свое хозяйство, таят развращенность более глубокую, чем западная. Благодаря Гоголю мы видим их, наконец, за порогом их барских палат, их господских домов; они проходят перед нами без масок, без прикрас, пьяницы и обжоры, угодливые невольники

власти и безжалостные тираны своих рабов, пьющие жизнь и кровь народа с той же естественностью и простодушием, с каким ребенок сосет грудь своей матери.

«Мертвые души» потрясли всю Россию.

Предъявить современной России подобное обвинение было необходимо. Это история болезни, написанная рукой мастера. Поэзия Гоголя — это крик ужаса и стыда, который издает человек, опустившийся под влиянием пошлой жизни, когда он вдруг увидит в зеркале свое оскотинившееся лицо. Но чтобы подобный крик мог вырваться из груди, надобно, чтобы в ней оставалось что-то здоровое, чтобы жила в ней великая сила возрождения. Тот, кто откровенно сознается в своих слабостях и недостатках, чувствует, что они не являются сущностью его натуры, что он не поглощен ими целиком, что есть еще в нем нечто, не поддающееся, сопротивляющееся падению, что он может еще искупить прошлое и не только поднять голову, но, как в трагедии Байрона, стать из Сарданапала-неженки — Сарданапалом-героем.

Отчего не захотели вы прислушаться к потрясающим звукам нашей грустной поэзии, к нашим напевам, в которых слышатся рыдания? Что скрыло от вашего взора наш судорожный смех, эту беспрестанную иронию, под которой скрывается глубоко измученное сердце, которая, в сущности, — лишь роковое признание нашего бессилия? Русский роман обращается исключительно в области патологической анатомии; в нем постоянное указание на грызущее нас зло, постоянное, безжалостное, самобытное. Здесь не услышите голоса с неба, возвещающего Фаусту прощение юной грешнице, — здесь возвышают голос только сомнение и проклятие. А между тем, если для России есть спасение, она будет спасена именно этим глубоким сознанием нашего положения, правдивостию, с которою она обнаруживает это положение перед всеми.

Тот, кто смело признается в своих недостатках, чувствует, что в нем есть нечто сохранившееся среди отступлений и падений; он знает, что может искупить свое прошлое и не только поднять голову, но сделаться из «Сарданапала-гуляки — Сарданапалом-героем».

Великий обвинительный акт, составляемый русской литературой против русской жизни, это полное и пылкое отречение от наших ошибок, эта исповедь, полная ужаса перед нашим прошлым, эта горькая ирония, заставляющая краснеть за настоящее, и есть наша надежда, наше спасение, прогрессивный элемент русской натуры. Каково же значение того, что написал Гоголь, которым славяне так неумеренно восхищаются? Кто другой поставил выше, чем он, позорный столб, к которому он пригвоздил русскую жизнь?»

## **CHAPTER 7. THE ATTACK ON CITADEL OF SADOMASOCHISM**

1. Jesus delivers a mortal blow over Sadomasochism
2. Mill and Russell on sickness of Sadomasochism in sex relations
3. Laugh, Laugh my hearty, healthy Chastity

### **1. JESUS DELIVERS A MORTAL BLOW OVER SADOMASOCHISM**

The War of Jesus waged to the Evil was war against Leviathan and its «Princes» for the energy of Sadomasochism takes forms of tyranny of Leviathans. I tried to demonstrate in previous chapters that Ernest Renan in his huge investigation on Christianity absolutely shares this opinion of mine on the nature of the War of Jesus with Evil: this was the War with Satan as Prince of Leviathans.

St.John:

«12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

14: 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

16:11 Of judgment, because the prince of this world is judged».

These words on «judged Prince to be cast out at the judgment of the world» are just introduction of the general idea of Gospels which lays down the thought of attack on Sadomasochism relations as essentials of Leviathan. Jesus again and again keep emphasizing that «the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you». Then he put stress on the

relations in Church abolishing «masters and servants» – you are my friends. «But be not ye called **a** Rabbi: for one is your **b** Master, even Christ; and all ye are brethren». «Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **a** friends; for all things that I have **b** heard of my Father I have made **c** known unto you».

In such a way he many times set forth an idea that Sadomasochism relations must be removed because this is essentials of Evil of Leviathan: nothing of command-obedience and masters-slaves sort relations but «brethren and friends». This is the core of the New Testament.

Mathew 20:25

But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be **a** great among you, let him be your **b** minister; 27 And whosoever **a** will be chief among you, let him be your **b** servant: 28 Even as the **a** Son of man came not to be ministered unto, but to minister, and to **b** give his life a **c** ransom for many.

Mathew 23:8

But be not ye called **a** Rabbi: for one is your **b** Master, even Christ; and all ye are brethren. 9 **a** And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, **a** even Christ. 11 But he that is **a** greatest among you shall be your **b** servant. 12 And whosoever shall **a** exalt himself shall be **b** abased; and he that shall **c** humble himself shall be exalted.

Luke 22:24

And there was also a **a** strife among them, which of them should be accounted the **b** greatest. 25 And he said unto them, The **a** kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth **a** serve. 27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that **a** serveth. 28 Ye are they which have **a** continued with me in my **b** temptations. 29 And I appoint unto you a kingdom, as

my Father hath **a** appointed unto me; 30 That ye may **a** eat and drink at my table in my kingdom, and sit on thrones **b** judging the twelve tribes of Israel.

John 15:3

Now ye are clean through the word which I have spoken unto you. 4 **a** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the **a** vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without **b** me ye can do nothing. 6 If a man **a** abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. 12 This is my commandment, That ye **a** love one another, as I have **b** loved you. 13 Greater **a** love hath no man than this, that a man lay down his **b** life for his **c** friends. 14 Ye are my **a** friends, if ye do whatsoever I **b** command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **a** friends; for all things that I have **b** heard of my Father I have made **c** known unto you.

Renan asserts in «Life of Jesus» and «History of Israel» that the most essential idea of Jesus'philosophy which he defines to be an idea of a God as a Father of Humankind uncustomary for Hebrew and Mussulman was already the mortal blow on reverence to the Sadomasochism relations as normal between people. For even between true Master of humankind and people there is no place for command-obedience relations based on fear. The most tender love of a Father to his children instead of fear and violence between Masters and Slaves.

To proceed further down the text of Gospels we find that Jesus was consistent to the very end in his vigorous attack on Sadomasochism relations. For he takes another step so uncustomary for Abrahamic religions: he denies slavery of women under men's dominion when denying differences between sexes and abolishing an old law of stoning guilty women.

E. Renan «History of Israel»:

«The thing that most surprises us is the analogy between these ancient Jews and the Mahometans.

Both showed the same incapacity to discern between religious and civil association; both were intolerant; both made the same pretensions of austerity, which naturally degenerated into hypocrisy. The Jewish women, like those among the Mussulmans, had no part whatever in the religious movement. Not many returned from Babylon, and the harsh measures enforced by the fanatics must have created bitter feelings amongst the feminine population of Jerusalem. Semitic religions, of the Jewish and Mahometan type, are exclusively men's religions.\* In the fifth century women were present at the religious celebrations; f but they did not know how to write, t and very few women are mentioned. Not one female figure in those days comes into prominence.

Male genealogies, on the other hand, are most carefully kept, even if not always reliable. § The family spirit, as understood in the East, was very strong. These Jews, though transformed by all kinds of proselytisms, changes, and selections, were really only patriarchs turned bigots.

#### E. Renan, «Life of Jesus»:

«The apocalyptic ideas of Jesus in their completest form may be thus summed up. The actual state of mankind is nearing its end. This end will be an immense revolution, «an anguish» like the pains of child-birth, a palingenesis, or, in the words of Jesus himself, a» new birth,» preceded by dark calamities and heralded by strange phenomena. ... Many imagined that in the resuscitated world they would eat, drink, and marry. Jesus indeed admits a new Passover, a table, and a new wine into his kingdom; but he expressly excludes marriage from it. Jesus escaped them by the formal declaration that in the life eternal, differences of sex would no longer exist, and that men would be like the angels. Sometimes he seems to promise resurrection only to the righteous, the punishment of the wicked consisting in complete death and annihilation. Oftener, however, Jesus declares that the resurrection will bring eternal confusion to the wicked».

#### Matthew 22:29

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the **b** power of God. 30 For in the **a** resurrection they neither **b** marry, nor are given in marriage, but are as the **c** angels of God in heaven.

#### E. Renan «Life of Jesus»:

«Women, in fact, received him eagerly. He manifested towards them the reserved manners which make a very sweet union of ideas possible between the two sexes. The separation of men from women, which has precluded all progress in refinement among the Semitic peoples, was no doubt then, as in our own days, much less rigorous in the rural districts and villages than in the large towns. Three or four devoted Galilean women always accompanied the young Master, and disputed among themselves the pleasure of listening to him and tending him in turn. They brought into the new sect an element of enthusiasm and taste for the marvellous, the importance of which had already begun to be understood. One of them, Mary of Magdala, who has given such a world-wide celebrity to that poor town, appears to have been of a very ardent temperament. According to the language of the time, she had been possessed by seven demons that is, she had suffered from nervous and apparently inexplicable maladies. Jesus, by his pure and sweet beauty, calmed her troubled nature. The Magdalene was faithful to him, even unto Golgotha, and on the day but one after his death played a leading part; for, as we shall see later, she was the principal agent by which faith in the resurrection was established. Joanna, wife of Chuza one of the stewards of Antipas, Susanna, and others who have remained unknown, followed him constantly and ministered to his wants. Some were rich, and by their wealth enabled the young prophet to live without following the trade which, until then, he had practiced».

E. Renan, «Life of Jesus»:

«Jesus could not suffer these gentle hearers to be harshly treated. He had them brought to him and took them in his arms. Mothers, encouraged by such a reception, used to bring him their little ones, that he might touch them. Women came to pour oil upon his head and perfumes on his feet. His disciples would sometimes repulse them as troublesome; but Jesus, who loved ancient usages and all that showed simplicity of heart, made reparation for the unkindness done by his too zealous friends. He protected those who desired to do him honour. So it was that children and women adored him. The reproach of alienating from their families these gentle, easily led creatures was one of the charges most frequently brought against him by his enemies. The new religion was thus, in many respects, a women's and children's movement. The latter were like a young guard about Jesus for the inauguration of his innocent kingship, and gave him little ovations which pleased him much, calling him «Son of David,» crying Hosanna, and bearing palms around him. Jesus, like Savonarola, perhaps made

them serve as instruments for pious missions; he was very glad to see these young apostles, who did not compromise him, rush to the front and give him titles which he did not dare to take himself. He let them speak, and, when he was asked if he heard, he evasively answered that the praise that comes from young lips is the most pleasing to God. He lost no occasion of repeating that the little ones are sacred beings, that the kingdom of God belongs to children, that one must become a child to enter therein, that one ought to receive it as a child, that the heavenly Father hides his secrets from the wise and reveals them to little ones. In his mind the idea of disciples is almost synonymous with that of children. On one occasion when they had one of those quarrels for precedence which were not rare amongst them, Jesus took a little child, put him in their midst, and said to them, «Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.»

Jesus does not say «Indulge in sex in formal marriage and stone those who indulges in sex beyond the formal marriage». He says «Lay your treasures in Heavens» and never make sex your main instinct, but «if thy hand or thy foot offend thee, cut them off, and cast *them* from thee And if thine eye offend thee, pluck it out, and cast *it* from thee». Erich Fromm keeps contending in his works on humanistic psychology that it is not the biology of man but neurosis of Ego-protection to be blamed for «irrational needs» such as insatiable sex in Sadomasochism relations. This means that it is Ego (the magic mentality of Field of Ego-system) must be cut off and cast out.

In my works I tried to justify this assertion of Fromm and Maslow on two morbid gravitations of Sadomasochism. To cut your Ego off and cast it out is not this the duty of every Christian in accordance with Jesus commandment: «If any *man* will come after me, let him **b**deny himself, and take up his **c**cross, and **d**follow **e**me. For whosoever will save his life shall lose it: and whosoever will **a**lose his life for my sake shall **b**find it».

Mathew 18:7

Woe unto the world because of **a** offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!  
8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast

*them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into *a* hell fire.

Mathew 16: 24

Then said Jesus unto his disciples, If any *man* will come after me, let him *b*deny himself, and take up his *c*cross, and *d* follow *e*me. 25 For whosoever will save his life shall lose it: and whosoever will *a* lose his life for my sake shall *b* find it. 26 For what is a man *a* profited, if he shall *b* gain the whole *c* world, and *d* lose his own *e* soul? or what shall a man give in exchange for his soul?

## 2. MILL AND RUSSELL ON SICKNESS OF SADOMASOCHISM IN RELATIONS BETWEEN SEXES

The idea of Russell and Fromm on sin in sexual relations is much the same. He held that it is not biological level, not sex on its own account, but Sadomasochism relations to be responsible for «irrational needs» which offends morality. For material energy of psyche is cyclic homeostasis and therefore means «devouring each other» on the psychic level like animals eat each other in biological world (it is also cyclic homeostasis). And material energy of Psyche manifests this process of eating each other in Sadomasochism relations of exploitation and mutual torture.

When Russell says that «sex without love is disgust» he means this: the sin is not in sex itself but in sex through Sadomasochism relations because «love» means healthy relations of friendliness of Spirit and protection from Sadomasochism relations. Fromm in «Art of loving» lays down a consistent theory on clear-cut distinction between healthy love of Spirit and morbid relations of Sadomasochism.

Fromm, «Art of loving»:

«Sexual desire aims at fusion – and is by no means only a physical

appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy. Love can inspire the wish for sexual union; in this case the physical relationship is lacking in greediness, in a wish to conquer or to be conquered, but is blended with tenderness. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense»

B. Russell, «The conquest of happiness»:

«The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure».

B. Russell, «The proposed roads to freedom»:

«Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable».

Russell and Mill are Great and True Democrats and like all true democrats they follow Jesus in waging mortal war to the Leviathans and Sadomasochism relations of masters-slaves (command-obedience) of Field of Ego-system. And again like Jesus they are consistent to the end in their fight with Sadomasochism raising the painful question of inequality between women and men. For championship of women by Jesus has proved situation a little.

Mill is perfect when arguing that Sadomasochism relations between women and men remains intact by progress of civilization despite of the fact that subjection of women is the «every citadel» of barbaric slavery of Leviathans. He is setting forth an argument on «a word of despotism in the family which cannot be said for political despotism». He is talking of sadomasochism as barbaric order of society where the might is right: the society with Rule of Violence. And this is the peculiarity of Leviathans as essentials of Law of preservation of Force on Field of Ego-system. The idea which Mill is trying to convey is this: the sentiment of sadism-masochism fostered in families lays in foundation of relations of naked force, relations of violence in society. To attack the sadomasochism as barbaric relic of slavery we must attack the citadel of the sadomasochism: the slavery of women.

However, particularly this region of human relations remains intact for progress of democracy, leaving women in degraded slavery mentally, socially and physically. Lately, Russell will record in his Autobiography the despicable savagery of men doing his best to thwart the movement for women's suffrage to achieve goals of equality in rights set by Mill. Nevertheless Russell reported success of the movement but situation again changed but little as lately Simon de Beauvoir had reported in famous «Second sex».

#### J. S. Mill, Subjection of women:

«People are not aware how entirely, in former ages, the law of superior strength was the rule of life; how publicly and openly it was avowed,

I do not say cynically or shamelessly – for these words imply a feeling that there was something in it to be ashamed of, and no such notion could find a place in the faculties of any person in those ages, except a philosopher or a saint.

...All that education and civilization are doing to efface the influences on character of the law of force, and replace them by those of justice, remains merely on the surface, as long as the citadel of the enemy is not attacked.

Though the truth may not be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. The moral education of mankind has hitherto emanated chiefly from the law of force, and is adapted almost solely to the relations which force creates. In the less advanced states of society, people hardly recognise any relation with their equals. To be an equal is to be an enemy. Society, from its highest place to its lowest, is one long chain, or rather ladder, where every individual is either above or below his nearest neighbour, and wherever he does not command he must obey. Existing moralities, accordingly, are mainly fitted to a relation of command and obedience. Yet command and obedience are but unfortunate necessities of human life: society in equality is its normal state. Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule.

We have had the morality of submission, and the morality of chivalry and generosity; the time is now come for the morality of justice. Whenever, in former ages, any approach has been made to society in equality, Justice has asserted its claims as the foundation of virtue. It was thus in the free republics of antiquity. But even in the best of these, the equals were limited to the free male citizens; slaves, women, and the unenfranchised residents were under the law of force

...Conquering races hold it to be Nature's own dictate that the conquered

should obey the conquerors, or as they euphoniously paraphrase it, that the feebler and more unwarlike races should submit to the braver and manlier. Nay, for that matter, the law of force itself, to those who could not

plead any other has always seemed the most natural of all grounds for the exercise of authority».

Did not the slave-owners of the Southern United States maintain the same  
doctrine, with all the fanaticism with which men cling to the theories

that justify their passions and legitimate their personal interests? Did they not call heaven and earth to witness that the dominion of the white man over the black is natural, that the black race is by nature incapable of freedom, and marked out for slavery? some even going so far as to say that the freedom of manual labourers is an unnatural order of things anywhere. Again, the theorists of absolute monarchy have always affirmed it to be the only natural form of government; ...The social subordination of women thus stands out an isolated fact in modern social institutions; a solitary breach of what has become their fundamental law; a single relic of an old world of thought and practice exploded in everything else, but retained in the one thing of most universal interest; as if a gigantic dolmen, or a vast temple of Jupiter Olympius, occupied the site of St. Paul's and received daily worship, while the surrounding Christian churches were only resorted to on fasts and festivals. This entire discrepancy between one social fact and all those which accompany it, and the radical opposition between its nature and the progressive movement which is the boast of the modern world, and which has successively swept away everything else of an analogous character, surely affords, to a conscientious observer of human tendencies, serious matter for reflection.

...Not a word can be said for despotism in the family which cannot be said for political despotism.

And this, indeed, is what makes it strange to ordinary ears, to hear it asserted that the inequality of rights between men and women has no other source than the law of the strongest».

### B. Russell, «Autobiography»:

«After the Election of 1906, when Protection ceased for the moment to be a burning question, I took to working for women's suffrage. On pacifist grounds I disliked the Militants, and worked always with the Constitutional party. In 1907 I even stood for Parliament at a byelection,

on behalf of votes for women. The Wimbledon Campaign was short and arduous. It must be quite impossible for younger people to imagine the bitterness of the opposition to women's equality. When, in later years, I campaigned against the first world war, the popular opposition that I encountered was not comparable to that which the suffragists met in 1907.

The whole subject was treated, by a great majority of the population, as one for mere hilarity. The crowd would shout derisive remarks: to women, «Go home and mind the baby'; to men, «Does your mother

know you're out?» no matter what the man's age. Rotten eggs were aimed at me and hit my wife. At my first meeting rats were let loose to frighten the ladies, and ladies who were in the plot screamed in pretended terror with a view to disgracing their sex. An account of this is given in the following newspaper report:

Election Uproar

Rats let loose to scare women suffragists

Wimbledon fight

The savagery of the males who were threatened with loss of supremacy was intelligible. But the determination of large numbers of women to prolong the contempt of the female sex was odd. I cannot recall any violent agitation of Negroes or Russian serfs against emancipation. The most prominent opponent of political rights for women was Queen Victoria. I had been a passionate advocate of equality for women ever since in adolescence I read Mill on the subject. This was some years before I became aware of the fact that my mother used to campaign in favour of women's suffrage in the 'sixties. Few things are more surprising than the rapid and complete victory of this cause throughout the civilised world. I am glad to have had a part in anything so successful»

### **3. LAUGH, LAUGH MY HEARTY, HEALTHY CHASTITY**

— My Dear Sir, Bertrand Russell! Thank you for listening to me this attentively. Let me now again return to my story.

Neither Jesus' Gospels, nor Mill's «Subjection of women», nor yours fight for women's suffrage, nor Beauvoir's «Second sex» helped to change situation. At least, I found the citadel of Sadomasochism intact when I had grown up and entered the University. Now I understand that only Discovery of Psychic Energy can help to deliver mortal blow at this citadel of the Evil: citadel of the sentiment of Sadomasochism of Field of Ego-system. And this appeared to be the task assigned by God to me as I learned lately.

I am scientist by all my talents, and professors of my University many times had witnessed my talent in science. Nevertheless, all of them did their best to thwart my Spirit and

seduce me in Sadomasochism relations. Mill is precisely correct when he says that they achieve their goals through provoking morbid «sentiment».

J. S. Mill, Subjection of women:

«They are so far in a position different from all other subject classes, that their masters require something more from them than actual service. Men do not want solely the obedience of women, they want their sentiments. All men, except the most brutish, desire to have, in the woman most nearly connected with them, not a forced slave but a willing one, not a slave merely, but a favourite. They have therefore put everything in practice to enslave their minds. The masters of all other slaves rely, for maintaining obedience, on fear; either fear of themselves, or religious fears. The masters of women wanted more than simple obedience, and they turned the whole force of education to effect their purpose. When we put together these things it would be a miracle if the object of being attractive to men had not become the polar star of feminine education and formation of character. And, this great means of influence over the minds of women having been acquired, an instinct of selfishness made men avail themselves of it to the utmost as a means of holding women in subjection, by representing to them meekness, submissiveness, and resignation of all individual will into the hands of a man, as an essential part of sexual attractiveness. Can it be doubted that any of the other yokes which mankind have succeeded in breaking, would have subsisted till now if the same means had existed, and had been so sedulously used, to bow down their minds to it?»

Lately, I termed this morbid sentiment of Sadomasochism as gravitations of cyclic homeostasis of Field of Ego-system: two interconnected kinds of lovesickness – love to adulation and love to violence – in the basis of command-obedience relations of Sadomasochism. As you have putted this in Conquest of Happiness «through the wiles of some designing fascinator, her situation was pitiable in the extreme». Indeed, the Director of my department in University, Alexandr Ivanovich Basov, contrived to achieve his goal and thus to provoke some deep lovesickness in me which thwarted my thinking capacity for two years. Thus I found myself in the situation of total war which men waged

to the thinking women and therefore to the equal relations between sex.

I know your attitude towards sex, Dear Bertrand Russell, it was not suggestion of sex that outraged me. It was this relation towards women when all attempts to friendliness and equality, to honesty and candor had been systematically declined with unconcealed scorn. Each man I had encountered exhibited the same morbid tendency to ignore the personality in me, the spirit of human being and to develop a «seducing strategy» in order to thwart my spiritual activity, my love to science and thought. And you are right again: in such conditions sexual relations must be considered as disgust because this is assault on honor and freedom of your human dignity. Maslow says in his study on healthy people that «Cant, guile, hypocrisy, front, face, playing a game, trying to impress in conventional ways: these are all absent in themselves to an unusual degree». You will understand him for you are one of them and I dare say I am too. Imagine, my disgust when in my search for science and honest relations I had always encountered on this utter dishonesty in attempts to deceive me, to «seduce» me, to exploit me, to rob me of my ideas and lately of my discovery, to defile me with their dirty lie.

Then I ceased to seek candor in relations because I realized that this is not human society but a war between Evil and Good. And that this is my duty, my responsibility before God to become a warrior, to take my cross and to wage a war to the Evil. I understood that the strength of their weapon in subjection women must lay in that «sentiment of lovesickness» mentioned by Mill and that I must deliver my attack on this sentiment to get rid of their influence and to recover capacity to continue my scientific work. «if thy hand or thy foot offend thee, cut them off, and cast *them* from thee» — says Jesus. I found out that it was not my hand or leg which offended me but my Ego. I termed my Ego — Your Majesty — to underscore the absurdity of infatuated Ego which prompted me in abyss of lovesickness. I already discovered difference between «lovesickness of Ego» as morbid gravitations

of sadomasochism and friendliness of true Self as normal love of healthy people. I read a lot of psychology: Fromm and Maslow especially. Ultimately, I decided to follow Jesus advice and to cut Field of Ego-system off and cast it out.

This experiment I made upon myself is recorded in my book "Switch over the current of your Psychic energy" (Переключи себе ток, 2008). There are three personages in the book – three men, my bosses, who tried hard their strategies of seduction upon me but failed. And only in first case, with Director of my department of my University there were sexual relations, never with other two. I must say I was 23 years old and I was a virgin when I decided to let Alexandr Ivanovich Basov to achieve his goal in «seducing» me because this was a part of my freshly worked out strategy of fight with Evil: the strategy to cut off my Ego and thus abolish the morbid gravitations of lovesickness. I persuaded myself that I shouldn't any longer seek for friendliness and candor but must affect the subjection, must pretend that I accept debasing me to the role of «groveling submission» in Sadomasochism relations. I did it with regard to deliver a mortal blow over my Ego: I knew that all lovesickness was produced by infatuated Ego and that reality of their true relation to me will kill infatuation of Ego and heal me from the lovesickness.

The strategy proved to appear absolute success. Alexandr Ivanovich Basov received me in his office in the Plechanov Academy and had had a sexual intercourse with me. I never counted our meetings in his office in Academy and lately on his flat in Moscow but they were very rare and I don't think would exceed much ten times though we had been meeting for several years. Two others heroes of my experiment – Pankov Viktor Vasilievich (professor of Academy and scientific director of my dissertation) and Stephen Frappat (French businessman, executing director in Moscow's company and my boss) never had any intimate relations with me though they did their best with similar «seducing» strategies to provoke sentiment of lovesickness of Sadomasochism to involve me in this dishonest relations.

My account on all three cases in the book was experiment on «cutting off and casting out» my Ego, for I understood at this time that it was my Ego which offended me prompting lovesickness towards my enemies – the people of Evil, the people of Sadomasochism. And the experiment proved to be a great success for indeed the goal I set for myself was achieved: the enchantment of lovesickness disappeared as a steam in the air.

I must denote that though I realized already that this is the war between Evil and Good I did not comprehended the depth of the hostility towards women till very recent times. I still held that as soon as all these men read and appreciate my scientific discovery they will recognize me as human being and let me work as scientist in peace. The experiment therefore was not at the outset designed for publishing. It was my inner war with Evil, the «Philosophical Humor» of Maslow's healthy people with regard to laugh at my own Ego and at the Ego of those stupid men treating me as servant. I thought thus to protect the integrity of my Psyche, to thwart their attempts to waste my thinking energies on absurdities, and to accumulate energy for scientific work. And when work is done to produce it and thus to settle the problem. Nothing of that sort! To survive I had eventually to publish my experiments because you again appeared to be in the right, Dear Sir Russell: it was ferocious savagery of men towards woman resisting their dominion.

And when I published my experiments on cutting off my Ego – the great laughter began. I never realized that the book appeared to be so humorous because these was the saddest moments of my life. I never sought it to be humorous and yet it appeared to be sad and filled with laughter exactly as Mark Twain says on the nature of true humor. Now I understand that this was the legitimate consequences of successful attack on Ego, for capacity to discern and abolish your own Ego is always felt as laughter over the absurdities of Field of Ego-system.

This laughter was an success of Spiritual Sword of Good in my fight with Evil. For everyone who read it reported to me that they

suffocated with laughter in some places of the book. Twain says «Against assault of laughter nothing can stand». Indeed, it was my goal to remove the Field of Ego-system, this foundation of Evil, of Sadomasochism, to deliver a mortal blow over the «citadel of slavery». It was true laughter, therefore in was «Philosophical Un-hostile laughter» when person is laughing with healing irony over the Field of Ego-system as general disease of humankind. To be sure, it was very kind book because my blows aimed at the Ego of men not at their true self. At least, I was as strict to my own Ego as to those. AT the same time, my chastity remained intact for like Salinger says «sex was the last thing I could think of» during my few meetings. It was another victory of experiments: I proved to myself that when you cut off your Ego in lovesickness relations biological sensitiveness also cease to exist. I felt nothing and my partner reported to be impotent in meetings with me.

For me this was philosophical humor over the Field of Ego-system of humankind and over my own Ego in the first place. For them these experiments appeared to be a «mortal blow» on their Ego, they missed the philosophical humor because could not understand the philosophy of rejection of one's own Ego.

Bertrand Russell indulged here in burst of laughter, wiping out tears of laughter from his eyes.

— Ha-ha-ha, — laughed the great Philosopher and Democrat, — I can imagine they missed to catch the philosophy of Humor. But I love this story of yours on being brave warrior of Spiritual Sword with the Sadomasochism in its very citadel — in women's slavery. You know it was me who proceeded with Mill's fight for women's freedom and my high valuation of courage in people and especially in subjected persons, in women. The efficacy of Spiritual Sword appeared to be a good philosophical sense of humor — this is what I appreciate most in this story. All my life was dedicated to the Spiritual War with Evil, you know this. I did my best to sharpen the Sword of Good to remove the Evil once and forever but failed. Somehow my Sword blunted and broke. This is why I am happy to hear of your achievements with

the working Spiritual Sword – the Humor and Laughter! Now we are friends forever. For when they will ask you what are you laughing at, say them we are laughing with you together!

And Great Bertrand Russell went on laughing pleading me to continue the story.

– I am afraid Sir, it is getting less funny in the end and is approaching to hideous tragedy. For those people did not love in concert with me like you did. They assumed the Humor over Field of Ego-system as personal offending because we, the warriors of Good fight with our own Ego, and they, the warriors of Evil are on guard to secure their Ego – they are people of Field of Sadomasochism, of Violence as a Law of preservation of Force.

So instead of honoring me as Author of the Greatest Discovery, – the Discovery of Psychic Energy and Scientific Revolution Energetics – the both sides involved in my publication (the governments of Russia and Western countries, I am not sure which ones, USA, England and France I guess) conspired against me in order to take my Discovery of me and to make the subject not of Philosophical Humor when person laughs at Ego-system as general disease of humankind but the subject of Aggressive Humor when one Ego makes «low comedy» from another Ego. And bear in mind Sir, Sadomasochism is material energy, they don't know what is Spiritual Sword though they know very well what is Iron Sword.

Yes, you are right, President Putin of Russia, took this publication as personal insult. He did not think much what to do with me: his secret services found me, crippled me and raped me. This was the answer of people who don't understand Philosophical Humor of Spiritual Sword, – people who regard the humor as aggression and violence. To be sure they Laughed their heads off in complete accordance with Sade's conception of «Crime and Pleasure», of «Destruction, Murder and Sex». They broke my backbone on four levels transforming thus thriving young beauty into hideous invalid! This is funny according to their sense of humor and the roar of their laughter is growing louder and

louder since that time. I am miserable invalid for nearly nine years now.

And I am going to ask people in this my last composition, in my requiem for I wouldn't be able to resist this laughter of Satans for long time: What are you laughing at? You, Universities, you, world intelligence, you world Media, what are you laughing?

Are you laughing with me at the Field of Ego-system as general disease of humankind? Are you with me in attack on the citadel of Sadomasochism – on slavery of women? Are you with me in laughing at homicidal maniacs, raping and crippling scientists wielding Spiritual Sword?

Or maybe you are laughing with them, maybe you are proud with them on the success in «little pleasant sexual crime» as Sade putted this joy of violence of Sadomasochism? Do you think it funny to rob the miserable hideous invalid of his thirty years long drudgery, of his achievements in science to ensure the success of «little pleasant sexual crime» with rape and crippling of the Author of Great Discovery?

What are you laughing at?

They proceed sending me threats and repeat them under the ocean of their threats: Yes, this my Laughter over your Ego (for my Ego is dead for many years now), This is my Spiritual Sword of Philosophical Humor to remove the Evil in its citadel – in women's slavery. And our Spiritual Sword – Sword of Good Warriors – never killed and never harmed anyone, it aims the removal of Evil as general disease of Humankind.

Yes, this is my Fight with Evil because I have taken my cross and followed after Jesus.

So, Laugh, Laugh my hearty, healthy Chastity! «This crown of the laughter, this rose-garland crown: I my self have put on this crown, I myself have consecrated my laughter. No one else have I found to-day potent enough for this», – Nietzsche knew the pain of «disgust disease» and the joy of recovery.

## **CHAPTER 8. A BLUNTED SPIRITUAL SWORD OF BERTRAND RUSSELL. KINGDOM OF GOD ON FOUNDATION OF DARWINIAN PARADIGM**

1. BR as Jesus of 20-th century. Kingdom of God and Apocalypse of Evil.
2. Kingdom of God on foundation of Darwinian paradigm.
3. Breakdown of both children. No progress in Rational theory of Christianity.

### **1. BR AS JESUS OF 20-TH CENTURY. KINGDOM OF GOD AND APOCALYPSE OF EVIL**

Jesus did not let us down, he keeps sending Comforters to the Earth one after another. Though many of them are still profoundly unhappy on the territory of Satan, the progress is evident for each of them has made a lot to advance Spiritual Sword of Jesus on foundation of Science. This movement amounts ultimately to the discovery of Psychic energy where the victory of Spiritual Sword is completed for we have Scientific control of psychic energy and therefore – the end of Evil as magic mentality.

I have cited much in previous volumes works of such «Comforters of Jesus»: Marcus Aurelius, Benedict Spinoza, Ernest Renan, Karl Jaspers, Leo Tolstoy, Anton Chekhov, Alexandre Herzen, Albert Einstein, Albert Schweitzer, Arnold Toynbee, Mahatma Gandhi, Marc Twain and, of course, Bertrand Russell (as well as many others mentioned in my works)!

Bertrand Russell indubiously one of the most conspicuous pattern of such «Jesus' Comforters».

Consider his social theory: it gracefully presented the creed of Jesus: Kingdom of ideal Good to come and Apocalypse of the Evil. Though all his mature life he claimed to be Empiricist and Darwinian, his theory of Ideal Kingdom of Good does not fit in the Darwinian paradigm. However, it fits all right in the Jesus conception of Kingdom of God. Moreover, apart from his theoretical quest, his personal experience his social activity and private life was an idyll paragon of true Saint: a divine Spirit fighting a battle for the righteousness and bliss of mankind always willing to sacrifice his own life.

Katherine Tait, «My Father Bertrand Russell»:

«My father had written in Why Men Fight that „those who are to begin the regeneration of the world must face loneliness, opposition, poverty, obloquy. They must be able to live by truth and love, with a rational unconquerable hope. They must be honest and wise, fearless and guided by a consistent purpose“. To his admirers he seemed to be such a man himself. He had given away his inheritance because he thought it wrong to have such a unfair advantage. He had lost a respect of conventional friends by refusing to perpetuate the hypocrisy of a dead marriage. He had forfeited the comfortable post at Trinity by his opposition to the war. He had struggled ceaselessly for wars victims for four long years., even going to prison himself. He was a man who had „every advantage of wealth and breeding“, plus intellectual brilliance and considerable fame – and he put all this at the service of mankind, as he understood its interests. He was a true hero in his public life, and neither praise nor blame could deflect him from what he considered the truth».

Katherine Tait, «My Father Bertrand Russell»:

«My brother John was born in November 1921.  
«If existing knowledge were used and tested methods applied, we could, in a generation, produce a population almost wholly free from disease, malevolence and stupidity, my father wrote in his enthusiasm. «One generation of fearless women could transform the world by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate, and free. Their ardor would sweep away the cruelty and pain which we endure because we are lazy, cowardly, hardhearted, and stupid» Their hopes for their children were almost boundless.

«A generation educated in fearless freedom will have wider and bolder hopes than are possible to us, who still have to struggle with the superstitious fears that lie in wait for us below the level of consciousness. Not we, but the free men and women we shall create, must see the new world, first in their hopes, and then at last at the full splendor of reality» So wrote my father».

Katherine Tait, «My Father Bertrand Russell»:

«All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship. And although he never found them anywhere he never stopped looking. ... and he says himself: «I have known no woman to whom the claims of intellect were as absolute as are to me, and wherever intellect intervened I have found that the sympathy I sought in love was apt to fail. He never gave his whole heart to anyone, though he tried: «My always profound feeling have remained always solitary and have found in human things no companionship. I am conscious that human affection is to me an attempt to escape from the vain search for God»

Katherine Tait, «My Father Bertrand Russell»:

«All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth. All his life he felt necessity to devote his best efforts to achieving future goals, at no matter what cost for himself, for the coming happiness of mankind meant more to him than his present pleasure. More than that, it was the purpose of his present actions. He taught us to feel the same way. Our personal desires were to be considered less important the good of the human race, our talent and energies devoted to improving the lot of humankind. In his many anti-Christian writings, my father attacked over and over again the cowardice of religious people who could not face life without comfort of their irrational beliefs. Christians were mocked for imagining the man is important in the vast scheme of the universe, even the high point of all creation – and yet my father thought man and his preservation the most important thing in the world, and he lived in hopes for the better life to come. He was a profoundly religious man? The sort of passionate moralist who would have been a saint in a more believing age. I believe myself that his whole life was a search for a God, or, for those who prefer less personal terms, for absolute certainty. Indeed, he had first taken up

philosophy in the hope of finding proof of the existence of God, whose childish reality had vanished before the probing questions of his adolescent mind. He needed certainty, he loved clarity with a passion, and he could not bear any kind of muddled thinking.

As a small child I might say: «I don't want to! Why should I?» My father would reply: «Because more people will be happy if you do than if you don't»

We felt the heavy pressure of his rectitude and obeyed but the reason wasn't clear neither to us nor to him. Somewhere at the back of my father's mind, at the bottom of his heart, In the depth of his soul, there was an empty space that has once been filled by God, and he never found anything else to put in it. He wrote of it in letters during the First World War, and once he said that human affection was to him «at bottom an escape from the vain search for God. Nevertheless, I picked the yearning from him, together with his ghostlike feeling of not belonging, of having no home in this world»

## **2. KINGDOM OF GOD ON FOUNDATION OF DARWINIAN PARADIGM**

Darwinian paradigm does not suit for such things like «idealist and absolutist» or «search for righteousness and bliss of mankind».

«All his life he sought perfection: perfect mathematical truth, perfect philosophical clarity, certainty of God's existence, a perfect formula for society, a perfect woman to live with in perfect human relationship»

«But he was always an absolutist; things that involved his emotions were either good or bad»

«All the yearnings of his powerful nature were directed to the future, to a golden age to come, if not in heaven, then on earth»

Ethics as absolute and clear-cut distinction between Evil and Good cannot exist on the grounds of Empiricism, agnosticism and Darwinism (Darwin himself convincingly set this idea forth in Descent of Man). For existence of Good and Evil imply existence of Truth, and existence of Truth implies Priority of Intellect as maker of the intellectual frame of the Universe. In other words, ethics can exist only on foundation of Rational Metaphysics and never of foundation of Russell's skeptical Empiricism.

Indeed, he admits this in his Autobiography referring to most famous empiricist – David Hume:

B. Russell: «Autobiography»:

«I adopted as my guiding thought the principle that ethics is derived from passions and that there is no valid method of travelling from passion to what ought to be done. I adopted David Hume's maxim that «Reason is, and ought only to be, the slave of the passions'. I am not satisfied with this, but it is the best that I can do. Critics are fond of charging me with being wholly rational and this, at least, proves that I am not entirely so. The practical distinction among passions comes as regards their success: some passions lead to success in what is desired; others, to failure. If you pursue the former, you will be happy; if the latter, unhappy. Such, at least, will be the broad general rule. This may seem a poor and tawdry result of researches into such sublime concepts as «duty», «self-denial», «ought», and so forth, but I am persuaded that it is the total of the valid outcome, except in one particular: we feel that the man who brings widespread happiness at the expense of misery to himself is a better man than the man who brings unhappiness to others and happiness to himself. I do not know any rational ground for this view, or perhaps, for the somewhat more rational view that whatever the majority desires is preferable to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war. All that I can find to say on this subject is that an ethical opinion can only be defended by an ethical axiom, but, if the axiom is not accepted, there is no

| way of reaching a rational conclusion».

And again in «History of Western Philosophy»:

«There remains, however, a vast field, traditionally included in philosophy, where scientific methods are inadequate. This field includes ultimate questions of value; science alone, for example, cannot prove that it is bad to enjoy the infliction of cruelty. Whatever can be known, can be known by means of science; but things which are legitimately matters of feeling lie outside its province'.

Indeed, his «yearning» and «longing» for firm foundation for Ethics is obvious from this extracts as well as his bitter desperation to ever find such steady basis for morality.

Darwinian paradigm has another foundation – the foundation of the morbid energy of magic mentality. It is not accident that such absurdities detained as a «false science» for such a long period of time causing so much evil to humankind. It has its basis in man's psyche and it as this basis that preserved it from being refuted and cast out. For Darwinian paradigm justifies magic mentality of energy of Sadomasochism in all directions and ultimately erects a «Church of Satan by the Darwinian theory of Descent of man» (La Vey and his million followers).

No wonder that all honest and earnest endeavors to construct the «Kingdom of God» as a theory of victorious Virtue on the foundation of Darwinian paradigm were doomed to failure at the very outset.

In this Russell much resembles with Nietzsche, his philosophical opponent. When a «new science» came men of science were resolved to make the Kingdom of heaven come true on the grounds of new «knowledge». It was an idea of Nietzsche to bring about happiness of Superman as a «Kingdom of Man» through «earthly means» which he conceived as Iron Sword instead of Spiritual Sword of Jesus. He failed.

Russell's idea did not much differ from that of Nietzsche: he also set out upon search of earthly Kingdom of Man though he condemned the Iron Sword of Nietzsche. Yet his skeptical

Empiricism ruined Rational Metaphysics and thus the power of Spiritual Sword of Jesus. He was doomed to failure in his efforts to build Kingdom of Spirit (true, healthy, thinking people) as well as Nietzsche.

And here is his daughters report on the «emotional disaster» as a pupil of his experimental school at Beacon Hill launched to make his dreams come true. He persists when giving account of her mental breakdown that her father managed all right to transfer his Ideal of Righteous person to them both – his daughter and son – but failed to supply them with weapons to fight that ideal. The Spiritual Sword of Scientific control went blunted on grounds of destructed Rationalism (Albert Schweitzer enlarged on the theme in Decay and Restoration of Civilization).

– And yet they passed on to us the same impossible demands from which they had suffered – no, not exactly the same for they allowed us masturbate and talk about sex – but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done.

– But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right.

– I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical perspective, expansiveness, generosity, enlightened self-interest,. I had heard it all my life. And it filled me with despair».

– I found no message in his books but failure and despair (for me): men can be... men should be... men rightly brought up should be... But what about «is»?

– Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

Katherine Tait, «My Father Bertrand Russell»:

«My father's scientific optimism was strong and he hoped that we would share it, together with his dispassionate ability to see both sides of question. But these things are not easy to combine: fair-mindedness puzzled our wills and muddled our hopes, and left us unable to strike out boldly against any enemy, public or private. For it was always possible the enemy was right. My father dealt with this problem by a sort of intellectual conjuring trick: when he wanted to be indignant over evil, he temporarily put away objectivity in some other compartment of his mind. We never managed to learn the trick, and I think he was a little disappointed by our hesitations, not realizing that he has taught them to us himself.

...In the last volume of his Autobiography my father wrote:

«we feel that the

man who brings widespread happiness at the expense of misery to himself is

a better man than the man who brings unhappiness to others and happiness

to himself. I do not know any rational ground for this view, or perhaps, for

the somewhat more rational view that whatever the majority desires is preferable

to what the minority desires. These are truly ethical problems, but I do not know of any way in which they can be solved except by politics or war.

All that I can find to say on this subject is that an ethical opinion can only be

defended by an ethical axiom, but, if the axiom is not accepted, there is no

way of reaching a rational conclusion».

Reading that, I felt justified at last in my inarticulate dissatisfaction with his plausible argument, which had never quite convinced me; they have not convinced him either»

Katherine Tait, «My Father Bertrand Russell»:

«John and I were fortunate that our parents were the experts to whom others came; less fortunate in the type of modern knowledge they acquired, that early behaviorism whose clockwork efficiency embittered the infancy of so many of my generation. My father came to think later that the methods he had proposed for infants were

„unduly harsh“, but he changed his mind too late to do us any good. At that time, under the spell of scientific optimism, he accepted, applied and expounded an unpleasantly crude kind of conditioning process. I do not like to think of myself being treated with such austere benevolence, as raw material to be shaped rather than a person to be enjoyed. My father's respect for science, coupled with his rejection of all old-fashioned orthodoxy, led him into absurdities that a greater confidence in his own good sense might have avoided».

Katherine Tait, «My Father Bertrand Russell»:

«My father in his biography suggests that the school gave nothing worth having in return for the grief it caused. But he was always an absolutist; things that involved his emotions were either good or bad, and the school that ate up his money and destroyed his family happiness could not be good. For me personally, Beacon School Hill, was an emotional disaster, because it smashed my bright world of childhood happiness and left me to spend the rest of my life searching for a replacement»

Katherine Tait, «My Father Bertrand Russell»:

«He did everything he could, but it was no more than first aid. Though it helped individuals, it gave him little satisfaction, for he longed to reorganize society along the rational lines, instead of merely assisting the causalities of the existing system. Formerly, he had been confident to his ability to do so, but in those days he grew to doubt the wisdom of his political solutions. There seemed no simple way to combine individual freedom with economic justice and the international government he considered essential to the preservation of peace. Like relations between the children in the school, relations between nations and classes proved resistant to rational reorganization. Human folly and wickedness were powerful and entrenched, and it was difficult indeed during the years of Hitler's power, to maintain a belief into possibility of a benevolent and reasonable society».

Katherine Tait, «My Father Bertrand Russell»:

«Selfish... one of the most powerful words of my childhood. I believed that to talk about me was «selfish». Since I couldn't think of anything else to talk about, I kept quiet. I believed that demanding a fair share of anything, pointing out any achievements of one's own, was selfish.

One should always do ones outstanding best and then say: Oh, it was nothing. I only did my duty». I believed one should love and serve without hope of reward or return of affection, because no one deserved to be loved who was totally unselfish. Only through self-abnegation could I attain the affection I craved, which would be then showered upon me. Though he would have repudiated this crude statement of them, these were my father's beliefs. They were not realistic. They made difficulties for him, they have made difficulties for me, they made difficulties between us. I wish he could have been satisfied with less».

### **3. BREAKDOWN OF BOTH CHILDREN. NO PROGRESS IN RATIONAL THEORY OF CHRISTIANITY**

Both Russell's children, so much loved and cared by him, suffered mental breakdown. Katherine Tait survived her mental sickness and wrote on it in her memoirs after father's death. John's disease appeared far more serious – schizophrenia, he never recovered his healthy mind up to the death like Nietzsche. This was a great tragedy for Russell who loved his children with all his life and to the day of his death continued in every way help them, financially and emotionally. One recollects story with Abraham and his readiness to sacrifice his son to the God. To some extent, the passion with which Russell devoted himself to educating his children as a warriors of the great war with Evil also had been his sacrifice to the God. As sad story as crucifixion of Jesus for his eldest son, brilliantly talented, brave and kind man, never recovered from his horrible disease.

Katherine's breakdown was not so serious though he recorded in her memoirs that she had had to visit psychiatrist for long years to keep afloat, and though one of them relieved her of her pain, true salvation she found in Christian Church. It is interesting, that she insisted that it was her father's education which led her to the Christian Church in spite all his criticism of Christianity which she admits to be fair.

This poignant tragedy with mental breakdown of both Russell's children obviously was not his failure. For he succeeded in educating excellent persons as he aimed them to be: honest, objective, virtuous, generous, kind, tireless seekers of truth. They should be this good, this freed from magic mentality to loss all the grounds of «conventional people» of our modern world. This was his great achievement to grow up persons of his ideal – honest and courageous Spirit of intelligent people. His failure was in Blunted Spiritual Sword through destructed Rationalism. For educating warriors with Evil one should provide them with weapons to fight the Evil and such only weapon is Spiritual Sword. Opening his children the world of Spiritual energy was great achievement but leaving them destitute of scientific control – this was blow on law of preservation of force of psychic energy, and this blow caused the mental breakdown. He himself was of genius thinking capacity which Katherine refers as «conjuring intellectual tricks they failed to learn». It was tricks, it was outstanding capacity to abstract thought preserving illusion of intellectual control through permanent work of reasoning (so inherent for Russell).

B. Russell, «Education and social order»:

«Our world contains grave evils, which can be remedied if men wish to remedy them. Those who are aware of these evils and fight against them are likely, it is true, to have less everyday happiness than those who acquiesce in the *status quo*. But in place of everyday happiness they will have something which I, for my part, value more highly, both for myself and for my children. They will have the sense of doing what lies in their power to make the world less painful. They will have a more just standard of values than is possible for the easy-going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children».

Only God knows how much courage and devotion to truth it took Katherine to write this memoirs pervaded with such

a unadulterated candor and self-abnegation in search for truth and justice as her father would wished this. She have said many, many words of passionate love and gratitude to his father despite all the pain his «religious temperament of passionate moralist» caused her. And yet she remained praiseworthy honest in sincere analysis of the situation.

Katherine account on her and John's mental breakdown in her memoirs seems correct: she is right denoting that there is no that earnest such for ethics and bliss of mankind to come without search for God (or rational metaphysics). And that her father having succeeded in teaching them this passion for righteousness failed in supplying them with weapons to find it. Eventually she found this in Christian Church while John went mad and never recovered himself.

Nevertheless, the work done by Russell in social theory and as social activist and pacifist has been tremendous. His failure is failure of empiricist and Darwinian for this materialistic paradigm thwarted his attempts to find truth in social science. His brilliant social theory on power as psychic energy and «love to power» (law of preservation of force of psyche) as its main law, recorded in many of his social books was doomed to remain impotent for he distinctly formulated that truth in social science is beyond the reach on grounds of his philosophy. Not his philosophy, but his social theory as frame of theory of psychic energy – this makes him true disciple of Jesus with considerable contribution to the social science. I did my best to exhibit how his social writings form the frame of theory of psychic energy in my previous volumes on Scientific Revolution in English.

Katherine Tait, «My Father Bertrand Russell»:

«We, who had been the field of their joint endeavors at human reform, became the battleground their now opposing theories of child welfare. Indeed their civilized tolerance had been so totally consumed that they could communicate with each other only through lawyers, turning every trifle into a major disagreement....also, in that year, John began to detach himself from all of us, keeping his own counsel, and living his own life. I had the cottage nearest the house and John the end one.

There he stayed much of the time, in untidy isolation, protecting himself from adults demands for loyalty and other assaults upon his emotions. When he wrote for me many years later at a time of great personal distress that he didn't want to belong to any „rah-rah- gang“, my mind went back to his cottage and John hiding their like an animal at bay».

Katherine Tait, «My Father Bertrand Russell»:

«I shrank into a solitary cell of depression, which was sufficiently obvious to worry my father when I reluctantly visited him again at Cambridge. He suggested that I should see a psychiatrist. And made an appointment for me with a man in Guy's Hospital.

In those years the constant mental dialogue I carry on with my father took the form of reading the Conquest of happiness, in the hope that it might help me. Until I discovered that he considered the puritan morals the cause of such unhappiness and their rejection as cure. What help was that to me, who had been brought up without this burden? How was I to explain or excuse my steady misery? I had always believed that, although I was not yet the joyful and courageous person my father had hoped to create, I might still become so with sufficient effort and determination. If now, in spite of having everything necessary for happiness I still found myself prey to despondency and fears, I must be a sad failure as a human being. Either that or my father was mistaken. I could not come to any decision. In desperation I went for help to the local mental-health clinic, then once a month for a long time to see the clinic psychiatrist, the first man I ever trusted. He helped me immensely. Still I was not satisfied. I read Skeptical Essays and Unpopular Essays, In Praise of Idleness and Marriage and Morals, but they all offered the same solutions: reason, progress, unselfishness, a wide historical perspective, expansiveness, generosity, enlightened self-interest.. I had heard it all my life. And it filled me with despair».

Katherine Tait, «My Father Bertrand Russell»:

«As I listened, I began to think that what I heard made sense out of everything. Nothing that was said contradicted what I had learned from my father, and I was not offered a faith full the absurdities he delighted in ridiculing. The enlightened Episcopalians I heard had apparently listened to the criticism and dropped the follies of the past. And I found it easier to believe in universe created by eternal God than in one that had «just happened».

Before I started going to Church, I had been running around the world, looking for the way to escape the burden of my sin, and neither my father nor psychiatry had been able to help me.

«it's irrational and unscientific to feel as you do, – he would tell me. «you have nothing to feel guilty about».

„nobody is perfect“, psychiatry told me, Don't expect so much of yourself».

But I remained weary of earth and laden with my sin» just like my father in his youth. Once, on a trip to Greece made late in life, he visited a small Byzantine Church and found to his astonishment that he felt more at home there than in Parthenon.

«To my astonishment, I felt more at home in this little church than I did in the Parthenon or in any of the other Greek buildings of Pagan times.

I realised then that the Christian outlook had a firmer hold upon me than I

had imagined. The hold was not upon my beliefs, but upon my feelings. It

seemed to me that where the Greeks differed from the modern world it was

chiefly through the absence of a sense of sin, and I realised with some astonishment that I, myself, am powerfully affected by this sense in my feelings

though not in my beliefs»

I could have told him that about himself, but he would not have believed me.

The religion my parents had grown up with was a dry morality without grace, a series of impossible demands which left them defeated and depressed. They escaped from it joyfully into a free life that affirmed their own goodness and expected their children. And yet they passed on to us the same impossible demands from which they had suffered – no, not exactly the same for they allowed us masturbate and talk about sex – but they still expected perfect honesty and kindness and all the rest, without showing us how it was to be done. Consequently, we in our turn were loaded down with inescapable and inexplicable guilt. The doctrine of aboriginal sin gave to me when I came to understand it, the same sense of intoxicating liberation my father had received from sexual emancipation.

I realize that there were weaknesses in the Christian argument. Perhaps Christianity was not a logically elegant and watertight demonstration of irrefutable reality, but what choice did I have? It saved my sanity, if not my life.

All that my father said about the absurdities of Christianity and the wickedness of the Church remain true. I could not deny it. But it was only a part of the whole.

I found no message in his books but failure and despair (for me): men can be... men should be... men rightly brought up should be... But what about «is»? Nor could I believe the men could ever become the intelligent paragons of his imagination.

As I went deeper and deeper into religion however, I found it ever more satisfying. I wished I could convince my father that I added to all I had learned from him and took very little away. I did not find it a denial of life, a brier patch of restrictions, but a joyful affirmation. «I am come that they might have life and have it more abundantly» Jesus said. All that I lost was my anxiety – and the option perhaps, of sleeping with many men, which I had no desire to exercise. I was already so bound to the exacting moral code that my father had taught me that I saw no new restrictions in Christianity, merely possibility of living with those I already had.

I would have liked to convince my father that I had found what he had been looking for, the ineffable something he had longed for all his life. I would have liked to persuade him that the search for God does not have to be vain. But it was helpless....

He should have been a saint; he had the passion, the intemperate longing for truth and justice, the yearning for the world of peace and love. Perhaps, he was a saint, even without a faith. God's gadfly sent to challenge the smugness of the churches with a righteousness greater than their own».

## **CHAPTER 9. KINGDOM OF HEAVEN WITHIN YOU. SPACE-TIME CONTINUUM OF INTELLECT**

1. Space-Time continuum of Intellect. Abyss between Controlling energy of Spirit and material energies.
2. Purpose of Life: Love to God and Church of Friendship
3. Automatisms of Lovesickness: Disgust – Pleasure. Anthropophagi of cyclic homeostasis of Sadomasochism.

### **1. SPACE-TIME CONTINUUM OF INTELLECT. ABYSS BETWEEN CONTROLLING ENERGY OF SPIRIT AND MATERIAL ENERGIES**

Descartes: «The reading of all good books is like a conversation with the finest minds of past centuries»

Einstein, in Theory of Relativity, has established Space-Time continuum of material world, that it to say the space-time continuum of Determinated Energies (material energies). For we already know that there are two kinds of natural energies of the God's Universe: Controlling Energy of Active Intellect (Thought) and Determined Energies of Passive Intellect (Causative relations of natural laws).

Controlling Energy is Spirit, available only for mankind for only mankind has Thought, ability to reason and get scientific control over determinate energies. This is why we will insist in this chapter that Mankind always has been and remains the Centre of the Universe: because Controlling energy of human race is the only energy with Active Intellect which allows mankind to discover and control the power of determinate (through causations of passive intellect) energies. And this access to the power of the

material energies is not just a qualitative difference in power of mankind: this is invitation in the Space-Time continuum of the Intellect by Maker. We, the mankind, thus share the Space-Time of Intellect of God.

Bertrand Russell says in «The Faith of a Rationalist»:

Bertrand Russell, The Faith of a Rationalist:

«Belief in God lost whatever rationality it once possessed when it was discovered that the earth is not the centre of the universe. So long as it was thought that the sun and the planets and the stars revolved about the earth, it was natural to suppose that the universe had a purpose connected with the earth, and, since man was what man most admired on the earth, this purpose was supposed to be embodied in man. But astronomy and geology have changed all this. The earth is a minor planet of a minor star which is one of many millions of stars in a galaxy which is one of many millions of galaxies.»

It is true, of course, that Earth is not the centre of the Universe, and yet Man remains the centre of the Universe, and Russell feels this when saying in another his writing, «The conquest of happiness» («The man capable of greatness of soul ... will realise also that in individual minds is concentrated whatever of value the known universe contains»):

B. Russell, «Conquest of happiness»:

«If, on the other hand, you have as part of the habitual furniture of your mind the past ages of man, his slow and partial emergence out of barbarism, and the brevity of his total existence in comparison with astronomical epochs – if, I say, such thoughts have moulded your habitual feelings, you will realise that the momentary battle upon which you are engaged cannot be of such importance as to risk a backward step towards the darkness out of which we have been slowly emerging. Nay, more, if you suffer defeat in your immediate objective, you will be sustained by the same sense of its momentariness that made you unwilling to adopt degrading weapons. You will have, beyond your immediate activities, purposes that are distant and slowly unfolding, in which you are not an isolated individual but one of the great army of those who have led mankind towards a civilised existence. If you have attained to this outlook, a certain deep happiness will never leave you, whatever your personal

fate may be. Life will become a communion with the great of all ages, and personal death no more than a negligible incident. Spinoza long ago wrote of human bondage and human freedom; his form and his language make his thought difficult of access to all but students of philosophy, but the essence of what I wish to convey differs little from what he has said. A man who has once perceived, however temporarily and however briefly, what makes greatness of soul, can no longer be happy if he allows himself to be petty, self-seeking, troubled by trivial misfortunes, dreading what fate may have in store for him. The man capable of greatness of soul will open wide the windows of his mind, letting the winds blow freely upon it from every portion of the universe. He will see himself and life and the world as truly as our human limitations will permit; realising the brevity and minuteness of human life, he will realise also that in individual minds is concentrated whatever of value the known universe contains. And he will see that the man whose mind mirrors the world becomes in a sense as great as the world. In emancipation from the fears that beset the slave of circumstance he will experience a profound joy, and through all the vicissitudes of his outward life he will remain in the depths of his being a happy man».

In this Russell agrees with Spinoza, «The Ethics»:

«Thus in life it is before all things useful to perfect the understanding, or reason, as far as we can, and in this alone man's highest happiness or blessedness consists, indeed blessedness is nothing else but the contentment of spirit, which arises from the intuitive knowledge of God: now, to perfect the understanding is nothing else but to understand God, God's attributes, and the actions which follow from the necessity of his nature. Wherefore of a man, who is led by reason, the ultimate aim or highest desire, whereby he seeks to govern all his fellows, is that whereby he is brought to the adequate conception of himself and of all things within the scope of his intelligence. V. Therefore, without intelligence there is not rational life: and things are only good, in so far as they aid man in his enjoyment of the intellectual life, which is defined by intelligence. Contrariwise, whatsoever things hinder man's perfecting of his reason, and capability to enjoy the rational life, are alone called evil».

Einstein's physics rests on Space-time continuum of material world (Determinated energies of Universe).

His picture of Universe lacks Space-Time continuum of Metaphysical world (Controlling energy of Thought). This is why his age failed to give account on the «quantum's problem». I tried to demonstrate in previous volumes of Scientific Revolution in English that the resolution of this problem is available only within boundaries of Scientific Revolution Energetics which includes two Space-Time continuums instead of one, introduced in Einstein's physics.

Access to this Space-Time continuum of Intellect is achievement of very recent times – the Axial Age of birth of Reason and Spirit. This was the meaning of Jesus' words: «Kingdom of Heaven is at hand» and «Kingdom of Heaven is within you». Indeed, with birth of Reason and therefore Spirit (Controlling energy of Thought) mankind receives an invitation to the Space-Time of Intellect.

What is Space of Intellect continuum? Obviously, it is knowledge, though not every knowledge. It is causalities of natural laws, causalities which afford us to control power of determinated energies. Renan says in Future of The Science that mankind is constructing the huge building of eternal knowledge – this is movement of mankind in the Space of Intellect. Motion in Space of Intellect is motion of Thought in search for causations of nature, therefore this is Space built with intellectual formulas of laws of nature.

What is Time of Intellect continuum? Obviously, it is the amount of aggregated knowledge of causations of natural laws. The more knowledge is accumulated the bigger the time of consciousness of mankind. Therefore we, mankind, can reach Space-Time of Intellect and move there, enlarging its height and breadth.

Darwin asserts in «Descent of Man» that distinction between man and animal is not distinction in kinds but in degrees. We assert in Discovery of Psychic Energy that between Controlling energy of Spirit of mankind and all the rest material energies (determinated energies) including not only biological energy but

also material psychic energy of magic mentality, we assert, I repeat, that there exist an abyss between these two kinds of energy as big as abyss between Active Intellect of Thought and Passive Intellect of causations may be. For the birth of Thought in Axial Age have extracted the Man from the cyclic motion of the material energies and made the Man the part of Space-Time continuum of Intellect of Maker, the part of linear, reasonable, steady and balanced motion.

This abyss between Spiritual Energy (controlling energy) of Thought and Material energy of magic mentality (and material energy of biology two) has physical manifestation for Controlling energy of Spirit moves in Space-Time of Intellect while material energies moves in physical world.

And this parallel Spaces of Spirit and material energies manifests in drive of or absence of «purpose of life»: Spirit exists only in pursuit of Truth (or God which is the same), material energies are machines moving in cyclic homeostasis of their causations without any purpose. This is what is termed «rushing around in vain» – indeed vanity of cyclic homeostasis of material energies.

Spinoza says in this respect:

Spinoza, «Ethics»:

«This love towards God is the highest good which we can seek for under the guidance of reason (IV. xxviii.), it is common to all men (IV. xxxvi.), and we desire that all should rejoice therein.

I have thus completed all I wished to set forth touching the mind's power over the emotions and the mind's freedom. Whence it appears, how potent is the wise man, and how much he surpasses the ignorant man, who is driven only by his lusts. For the ignorant man is not only distracted in various ways by external causes without ever gaining the true acquiescence of his spirit, but moreover lives, as it were unwitting of himself, and of God, and of things, and as soon as he ceases to suffer, ceases also to be».

Chekhov, House with Mezzanine

«Science and art, when they are true, are directed not to temporary or private purposes, but to the eternal and the general – they seek the truth and the meaning of life, they seek God, the soul, and when they

are harnessed to passing needs and activities, like pharmacies and libraries, then they only complicate and encumber life. We have any number of doctors, pharmacists, lawyers, and highly educated people, but we have no biologists, mathematicians, philosophers, poets. All our intellectual and spiritual energy is wasted on temporary passing needs... Scientists, writers, painters work and work, and thanks to them the comforts of life grow greater every day, the demands of the body multiply, but we are still a long way from the truth and man still remains the most rapacious and unseemly of animals, and everything tends to make the majority of mankind degenerate and more and more lacking in vitality. Under such conditions the life of an artist has no meaning and the more talented he is, the more strange and incomprehensible his position is, since it only amounts to his working for the amusement of the predatory, disgusting animal, man, and supporting the existing state of things. And I don't want to work and will not... Nothing is wanted, so let the world go to hell.» «I believe you are right,» she said, trembling in the evening chill. «If people could give themselves to spiritual activity, they would soon burst everything.» «Certainly. We are superior beings, and if we really knew all the power of the human genius and lived only for higher purposes then we should become like gods. But this will never be. Mankind will degenerate and of their genius not a trace will be left.»

The Space-Time continuum of Intellect implies that Spirit can proceed existing when material energies end the run of their cyclic homeostasis. By now it is open question for future investigations. The more obvious one is that mentioned in writings of so many persons of lofty Spirit: that is to say the immortality of thought and spirit left in books for next generations. They are right, in some sense this IS the conversation and the Spirit of this people endures in such a way.

John Milton, «Aeropagitica»:

«For Books are not absolutely dead things, but do contain a potencie of life in them to be as active as that soule was whose progeny they are; nay they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous Dragons teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless warinesse be us'd, as good almost kill a Man as kill a good Book; who kills a Man kills a reasonable

creature, Gods Image; but hee whodestroyes a good Booke, kills reason it selfe, kills the Image of God, as it were in the eye. Many a man lives a burden to the Earth; but a good Booke is the pretious lifeblood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life. «Tis true, no age can restore a life, whereof perhaps there is no great losse; and revolutions of ages do not oft recover the losse of a rejected truth, for the want of which whole Nations fare the worse. We should be wary therefore what persecution we raise against the living labours of publick men, how we spill that season'd life of man preserv'd and stor'd up in Books; since we see a kinde of homicide may be thus committed, sometimes a martyrdome, and if it extend to the whole impression, a kinde of massacre, whereof the execution ends not in the slaying of an elementall life, but strikes at that ethereall and fift essence, the breath of reason it selfe, slaires an immortalityrather then a life».

Henry Geiger in introduction to Maslow's  
«Farther reaches of human nature» cited the Maslow's letter:

«Sometime between 1966 and 1968-the letter is undated-he wrote: I'm still vulnerable to my idiotic memory. Once it frightened me-I had some of the characteristics of brain tumor, but finally I thought I'd accepted it.... I live so much in my private world of Platonic essences, having all sorts of conversations with Plato & Socrates and trying to convince Spinoza and Bergson of things, & getting mad at Locke and Hobbes, that I only appear to others to be living in the world. I've had so much trouble... because I seem to mimic being conscious & interpersonal, I even carry on conversations and look intellectual. But then there is absolute and complete amnesia-and then I'm in trouble with my family No one can say that these dialogues were «unreal.» They bore too many fruits».

A. Maslow gives his own account on this phenomenon in that book.

«Transcendence. of time. For example, my experience of being bored in an academic procession and feeling slightly ridiculous in cap and lawn, and suddenly slipping over into being a symbol and\or the aspect of eternity rather than just a bored and irritated individual in the moment and in the specific place. My vision or imagining was that the academic procession stretched way, way out into the future far, far away further than I could see. and it had Socrates at its head, and the implication was. I suppose, that many of the people far ahead

had been there and in previous generations, and that I was a successor and a follower of all the great academics and professors and intellectuals. Then the vision also of the procession stretching out behind me into a dim, hazy infinity where there were people not yet born who would join the academic procession, the procession of scholars, of intellectuals, of scientists and philosophers. And I thrilled at being in such a procession and felt the great dignity of it, of my robes, and even of myself as a person who belonged in this procession. That is, I became a symbol; I stood for something outside my own skin. I was not exactly an individual. I was also a «role» of the eternal teacher. I was the Platonic essence of the teacher. This kind of transcendence of time is also true in another sense, namely that I can feel friendly, in a very personal and affectionate way, with Spinoza, Abraham Lincoln, Jefferson, William James, Whitehead, etc., as if they still lived. Which is to say that in specific ways they do still live».

## **2. PURPOSE OF LIFE: LOVE TO GOD AND CHURCH OF FRIENDSHIP**

Now, I would like to attract your attention to the fact that it is not some petty differences in degrees that distinguish motivation and happiness of people with Spirit from people with magic mentality of material energy.

The differences between Spirit of Controlling energy and Magic mentality of material energy is no less than abyss between Space-Time of Intellect and Space-Time of material world. And only when you contemplate the depth of this division between motion of controlling energy and material energy you are ready to comprehend the distinction in quality of two energies.

Bertrand Russell came very close to the comprehension of this distinction. Regretfully, his philosophy of Empiricism prevented him from formulating the theory of Psychic energy for it is impossible unless you build your science on the foundation of Kingdom of Haven of Rationalism (Metaphysics of Intellect). In quote below Russell is again in the right when drawing the line between scientific mind of space of Intellect and the ignorance

of magic mentality. Though as usually he has to admit that cannot give philosophical grounds for his opinion:

B. Russell, «Education and social order»:

«First and foremost, the individual, like Leibniz's monads, should mirror the world. Why? I cannot say why, except that knowledge and comprehensiveness appear to me glorious attributes, in virtue of which I prefer Newton to an oyster. The man who holds concentrated and sparkling within his own mind, as within a *camera obscura*, the depths of space, the evolution of the sun and planets, the geological ages of the earth, and the brief history of humanity, appears to me to be doing what is distinctively human and what adds most to the diversified spectacle of nature».

This is fine statement of the motivation of Spirit in Space of Intellect: Love to Truth, Love to Knowledge, Love to God. This love to God is peculiar motivation of Spirit on which the profound happiness of men of science rest even when they suffer. And this Love to God is foundation of Love between people for Spirit is Oneness and individuals in their biological bodies' only illusion. Or to put it in other words, the biological individuals are true and this fact prevents us to see the integral Field of Force of Spirit as Oneness which biology does not disturb in the least. It is magic mentality of psychic material energy that disturbs this oneness of spirit with False Ego.

This Love of Spirit is foundation of Church of Friendship and Laughter. And we could observe from the quotes above that this Church endues in Space -Time of Intellect when individuals are already dead in material world.

Brilliance of Spinoza's «Ethics» manifests in his sharp comprehension of distinction between these two different orders: the order of Controlling energy and order of material energy of psyche (magic mentality of Field of Ego-system). Consider how gracefully he is drawing line between «honorable highmindedness of reason» and «base ignorance repugnant to friendship». In the former case he talks of honor, good and kind emotions, of true joy of laughter, freedom and of friendship. In the latter case he relates

of base ignorance, incapacity of friendship, bad emotions of envy, hatred and derision (instead of laughter) and compulsive motivation (automatisms):

Spinoza, «Ethics»:

«This love towards God is the highest good which we can seek for under the guidance of reason (IV. xxviii.), it is common to all men (IV. xxxvi.), and we desire that all should rejoice therein (IV. xxxvii.); therefore (Def. of the Emotions, xxiii.), it cannot be stained by the emotion envy, nor by the emotion of jealousy (V. xviii. see definition of Jealousy, III. xxxv. note); but, contrariwise, it must needs be the more fostered, in proportion as we conceive a greater number of men to rejoice therein.

Between derision (which I have in Coroll. I. stated to be bad) and laughter I recognize a great difference. For laughter, as also jocularity, is merely pleasure; therefore, so long as it be not excessive, it is in itself good (IV. xli.). Assuredly nothing forbids man to enjoy himself, save grim and gloomy superstition. For why is it more lawful to satiate one's hunger and thirst than to drive away one's melancholy? I reason, and have convinced myself as follows: No deity, nor anyone else, save the envious, takes pleasure in my infirmity and discomfort, nor sets down to my virtue the tears, sobs, fear, and the like, which axe signs of infirmity of spirit; on the contrary, the greater the pleasure wherewith we are affected, the greater the perfection whereto we pass; in other words, the more must we necessarily partake of the divine nature

By highmindedness I mean the desire whereby every man endeavours, solely under the dictates of reason, to aid other men and to unite them to himself in friendship. Those actions, therefore, which have regard solely to the good of the agent I set down to courage, those which aim at the good of others I set down to highmindedness. Thus temperance, sobriety, and presence of mind in danger, &c., are varieties of courage. Further, the desire, whereby a man living according to reason is bound to associate others with himself in friendship, I call honour<sup>12F13</sup>; by honourable I mean that which is praised by men living according to reason, and by base I mean that which is repugnant to the gaining of friendship. e; courtesy, mercy, &c., are varieties of highmindedness. But the free man only desires to join other men to him in friendship (IV. xxxvii.), not repaying their benefits with others reckoned as of like value, but guiding himself and others by the free decision of reason, and doing only such things as he knows to be of primary importance. Therefore the free man, lest he should become hateful to the ignorant,

or follow their desires rather than reason, will endeavour, as far as he can, to avoid receiving their favours.

Only free men are thoroughly useful one to another, and associated among themselves by the closest necessity of friendship (IV. xxxv., and Coroll. i.), only such men endeavour, with mutual zeal of love, to confer benefits on each other (IV. xxxvii.), and, therefore, only they are thoroughly grateful one to another. The goodwill, which men who are led by blind desire have for one another, is generally a bargaining or enticement, rather than pure goodwill».

We must bear in mind that this Church of Friendship and Laughter is available only for those who reaches out the Space-Time of Intellect, or in other words feels himself engaged in discourse with some of the great minds who have been constructing adding the knowledge. And that «true love» is love to God and the Friendship between people which this love produces. The pleasure is not purpose of the Space-Time of Intellect though as Spinoza putted this true and powerful emotions are emotions of Spirit and laughter is one of the most powerful manifestation of this emotions (though not derision!).

Now, we can explain why people got wrong Russell's writings on love and sex: «as invitation to debauchery» as his daughter says in memoirs.

His philosophy of Empiricism has obliterated Kingdom of Heaven of Space-Time of Intellect. Therefore the qualitative distinction between two orders of psyche ceased to exist. He is quite precise on the account of nothingness of sex in his writings and quite strict when talking of the true love being beyond the reach of majority, and yet the two orders got easily meddled for there stopped to be the qualitative distinction.

Bertrand Russell, Conquest of happiness»:

«Or, again, consider the difference between love and mere sex attraction. Love is an experience in which our whole being is renewed and refreshed as is that of plants by rain after drought. In sex intercourse without love there is nothing of this. When the momentary pleasure is ended, there is fatigue, disgust, and a sense that life is hollow. Love is part of the life of Earth; sex without love is not. ...In sex relations there is very often almost nothing that can be called real

affection; not infrequently there is even a fundamental hostility. Each is trying not to give himself or herself away, each is preserving fundamental loneliness, each remains intact and therefore unfructified. In such experiences there is no fundamental value».

Like Fromm in «Art of loving» and like Maslow in Study on healthy people, Russell emphasizes the friendship as fundamental characteristic of true love which means that erotic love is just a one kind of common love of friendship mutual for all kinds of human relations. He terms it «friendliness» and «cooperation» and understands it as foundation of all relations of mankind:

Bertrand Russell, Conquest of happiness»:

«Man depends upon cooperation, and has been provided by nature, somewhat inadequately, it is true, with the instinctive apparatus out of which the friendliness required for cooperation can spring. Love is the first and commonest form of emotion leading to cooperation, and those who have experienced love with any intensity will not be content with a philosophy that supposes their highest good to be independent of that of the person loved. In this respect parental feeling is even more powerful, but parental feeling at its best is the result of love between the parents. I do not pretend that love in its highest form is common, but I do maintain that in its highest form it reveals values which must otherwise remain unknown, and has itself a value which is untouched by scepticism, although sceptics who are incapable of it may falsely attribute their incapacity to their scepticism.

True love is a durable fire,

In the mind ever burning,

Never sick, never dead, never cold, From itself never turning.

In passionate love, in parental affection, in friendship, in benevolence, in devotion to science or art, there is nothing that reason should wish to diminish. The rational man, when he feels any or all of these emotions, will be glad that he feels them and will do nothing to lessen their strength, for all these emotions are parts of the good life, the life, that is, that makes for happiness both in oneself and in others. There is nothing irrational in the passions as such, and many irrational people feel only the most trivial passions. No man need fear that by making himself rational he will make his life dull. On the contrary, since rationality consists in the main of internal harmony, the man who achieves it is freer in his contemplation of the world and in the use of his energies to achieve external purposes than is the man who is

perpetually hampered by inward conflicts. Nothing is so dull as to be encased in self, nothing so exhilarating as to have attention and energy directed outwards».

The tragedy of magic mentality I not less than «Lost paradise» of Space-Time of Intellect with its order of emotions so gracefully laid down by Spinoza. All endeavors to find «happiness» in unstableness and pain of cyclic homeostasis of material energies is doomed to failure. Those who looks on these vain exertions from the heights of Space-Time of Intellect can see the animals chasing their tails in cycling run. Not before everyone is able to obtain this sight from the Sion Mountain this healing laughter will cure mankind:

Chekhov, «The duel»:

«These voluptuaries must have in their brains a special growth of the nature of sarcoma, which stifles the brain and directs their whole psychology. Watch Laevsky when he is sitting anywhere in company. You notice: when one raises any general question in his presence, for instance, about the cell or instinct, he sits apart, and neither speaks nor listens; he looks languid and disillusioned; nothing has any interest for him, everything is vulgar and trivial. But as soon as you speak of male and female – for instance, of the fact that the female spider, after fertilisation, devours the male – his eyes glow with curiosity, his face brightens, and the man revives, in fact. All his thoughts, however noble, lofty, or neutral they may be, they all have one point of resemblance. You walk along the street with him and meet a donkey, for instance.... «Tell me, please,» he asks, «what would happen if you mated a donkey with a camel?» And his dreams! Has he told you of his dreams? It is magnificent! First, he dreams that he is married to the moon, then that he is summoned before the police and ordered to live with a guitar...» The deacon burst into resounding laughter; Samoylenko frowned and wrinkled up his face angrily so as not to laugh, but could not restrain himself, and laughed».

### **3. AUTOMATISMS OF LOVESICKNESS: DISGUST – PLEASURE. ANTHROPOPHAGI OF CYCLIC HOMEOSTASIS OF SADOMASOCHISM**

The Grander of Thought, of passions, of generosity, of sight of perspective, of friendship and laughter, of creativity and power, of wealth and stability, of willpower and consciousness – all these results only from the Love to God of Spirit and abides only in Space-Time of Intellect.

The shift of this order of intellectual world on the order of material world of cyclic homeostasis is indeed «the lost paradise». This is pathology for cyclic homeostasis of magic mentality is parasitic energy working havoc for foundation of Spirit in every person. In some persons when Spirit is also still alive the disease is not conspicuous. But some, like Sade, maniacs with insatiable ambition to «pleasure» on the foundation of cyclic homeostasis of Sadomasochism turns out a perfect instances of the vanity of such ambitions. In the first place, for every sane person becomes obvious the disgust hiding behind such chase for pleasure.

Like cyclic homeostasis in biology implies that animals eat each other in the same way cyclic homeostasis of Sadomasochism of material energy of psyche implies anthropophagi: sadomasochism means that people exploit, rob, violate and murder each other. And this is normal for material energies founded on cyclic homeostasis of insatiable hunger. The hunger of Field of Ego-system is constant fear produced by magic mentality as fear of «SuperEgo». To conquer this fear every evil is employed but predictably in vain because SuperEgo keeps reproducing the bottomless fear (circles of balance-disbalance), displayed in primitive mentality of savages. In civilized societies this fear is muffled by evolved Spirit through some education but still persists as many studies on irrational motivation exhibits. It assumes form of rationalizing the eternal fight between all people in Darwinian paradigm, but true causes of this permanent need to fight are rooted in this insatiable fear of still active magic

mentality of material energy. Thus, «sexual romance with pleasure» launched by Sade in writings turns out as apology of anthropophagi. It is the hymn to «pleasure» consisting in eating people by each other. It is obvious that only people with ruined psyche may contemplate such disgust as a pleasure. Moreover, Jesus words on «It is spirit that quickens, flesh profits nothing» entirely confirmed by psychology. Maslow cited studies and experiments which proved that no pleasure can be derived from sadomasochisms, I gave his quote in previous chapters. Fromm says a lot in this respect on pathology of sadomasochism (material energy of psyche).

B. Russell, «Conquest of happiness»:

«The best type of affection is reciprocally life-giving; each receives affection with joy and gives it without effort, and each finds the whole world more interesting in consequence of the existence of this reciprocal happiness. There is, however, another kind, by no means uncommon, in which one person sucks the vitality of the other, one receives what the other gives, but gives almost nothing in return. Some very vital people belong to this bloodsucking type. They extract the vitality from one victim after another, but while they prosper and grow interesting, those upon whom they live grow pale and dim and dull. Such people use others as means to their own ends, and never consider them as ends in themselves. Fundamentally they are not interested in those whom for the moment they think they love; they are interested only in the stimulus to their own activities, perhaps of a quite impersonal sort. Evidently this springs from some defect in their nature, but it is one not altogether easy either to diagnose or to cure.

Affection in the sense of a genuine reciprocal interest for two persons in each other, not solely as means to each other's good, but rather as a combination having a common good, is one of the most important elements of real happiness, and the man whose ego is so enclosed within steel walls that this enlargement of it is impossible misses the best that life has to offer, however successful he may be in his career».

Here Russell demonstrated the distinction between normal relations of friendliness and sadomasochism as anthropophagi of material energy (Field of Ego-system).

But Tolstoy's narration on situation when person tries derive «pleasure» from sadomasochism of material energy in his famous «Kreutzer sonata» is maybe the best account on the case. He is speaking of his own life, his own experience in marriage, and the whole narration is a bitter satire over the attempts to find «happiness» in sexual relations. He laughed down the distinction between search for «sexual pleasure» in marriage and search for the one outsides the marriage, calling elite society equal in perverse to houses of debauchery. This is the idea expressed by Jesus in Gospels: don't indulge to flesh, in marriage or outside marriage, lay your treasures in heavens. He is indignant on subjection of women to the condition of slaves through exploiting them as a «subject for pleasure». He castigates society where Space-Time of Spirit is deliberately destructed by perverting of young people and involving them in debauchery. He is in bitter tears for the Church of Friendship between women and men and stigmatizes Sadomasochism converting young men in voluptuary.

And he laughs down all attempts to find «pleasure» in sexual relations as fantasy of magic mentality in search for omnipotent pleasure of sadomasochism. «Disgust» – says Tolstoy. Disgust, says Nietzsche, Disgust says Chekhov, Disgust says Russell, Disgust says Camus and Gazdanov. Disgust, says Spinoza. Disgust, says modern science with Maslow and Fromm. This volume that this search for infinite pleasure in sex appears no more than fantasies of magic mentality and insatiable functioning of cyclic homeostasis.

I must say, that «Kreutzer Sonata» by Tolstoy and «What is to be done» by Chernyshevsky – two most conspicuous writings on emancipation of women from sentiment of sadomasochism to be placed in one line with Mill's and Beauvoir's researches.

Leo Tolstoy, «Kreutzer Sonata»:

«No, no woman seduced me. I fell because the surroundings in which I found myself saw in this degrading thing only a legitimate function, useful to the health; because others saw in it simply a natural amusement,

not only excusable, but even innocent in a young man. I did not understand  
that it was a fall, and I began to give myself to those pleasures  
(partly from  
desire and partly from necessity) which I was led to believe were  
characteristic  
of my age, just as I had begun to drink and smoke.  
«And yet there was in this first fall something peculiar and touching.  
I remember  
that straightway I was filled with such a profound sadness that I  
had a desire to weep, to weep over the loss forever of my  
relations with  
woman. Yes, my relations with woman were lost forever. Pure relations  
with women, from that time forward, I could no longer have. I had  
become  
what is called a voluptuary; and to be a voluptuary is a physical  
condition  
like the condition of a victim of the morphine habit, of a drunkard, and  
of a  
smoker.  
«Just as the victim of the morphine habit, the drunkard, the smoker,  
is no  
longer a normal man, so the man who has known several women  
for his  
pleasure is no longer normal? He is abnormal forever. He is  
a voluptuary.  
Just as the drunkard and the victim of the morphine habit may be  
recognized  
by their face and manner, so we may recognize a voluptuary. He may  
repress himself and struggle, but nevermore will he enjoy simple,  
pure, and  
fraternal relations toward woman. By his way of glancing at a young  
woman one may at once recognize a voluptuary; and I became  
a voluptuary,  
and I have remained one.»  
And when I hear people talk of the gilded youth, of the officers, of the  
Parisians, and all these gentlemen, and myself, living wild lives at  
the age  
of thirty, and who have on our consciences hundreds of crimes toward  
women, terrible and varied, when we enter a parlor or a ball-room,  
washed,  
shaven, and perfumed, with very white linen, in dress coats or in uniform,

as emblems of purity, oh, the disgust! There will surely come a time, an epoch, when all these lives and all this cowardice will be unveiled!

If we reject conventional explanations, and view the life of our upper and lower classes as it is, with all its shamelessness, it is only a vast perversity. You do not share this opinion? Permit me, I am going to prove it to you (said he, interrupting me).

«You say that the women of our society live for a different interest from that which actuates fallen women. And I say no, and I am going to prove it to you. If beings differ from one another according to the purpose of their life, according to their INNER LIFE, this will necessarily be reflected also in their OUTER LIFE, and their exterior will be very different. Well, then, compare the wretched, the despised, with the women of the highest society: the same dresses, the same fashions, the same perfumeries, the same passion for jewelry, for brilliant and very expensive articles, the same amusements, dances, music, and songs. The former attract by all possible means; so do the latter. No difference, none whatever! But, if it is a question of equality, let the equality be complete. Though it has been found that to contract marriages through the agency of match-makers is humiliating, it is nevertheless a thousand times preferable to our system. There the rights and the chances are equal; here the woman is a slave, exhibited in the market That's it; that's it exactly," said he, vivaciously. „That is just what I mean, and that is the explanation of this extraordinary phenomenon, that on the one hand woman is reduced to the lowest degree of humiliation and on the other hand she reigns over everything.

«Ah! you wish us to be only objects of sensuality?

All right; by the aid of sensuality we will bend you beneath our yoke,» say the women.

«The absence of the rights of woman does not consist in the fact that she has not the right to vote, or the right to sit on the bench, but in the fact that in her affectional relations she is not the equal of man, she has not the right to abstain, to choose instead of being chosen. You say that that would be abnormal. Very well! But then do not let man enjoy these rights, while his companion is deprived of them, and finds herself obliged to make use of the coquetry by which she governs Yes, I was a wretch, convinced that I was an angel. The period of my engagement did not last long. I cannot remember those days without shame.

What an abomination!

«It is generally agreed that love is a moral sentiment, a community of thought rather than of sense. If that is the case, this community of thought ought to find expression in words and conversation. Nothing of the sort. It was extremely difficult for us to talk with each other. What a toil of Sisyphus was our conversation! Scarcely had we thought of something to say, and said it, when we had to resume our silence and try to discover new subjects.

Literally, we did not know what to say to each other. All that we could think of concerning the life that was before us and our home was said. «And then what? If we had been animals, we should have known that we had not to talk. But here, on the contrary, it was necessary to talk, and there were no resources! For that which occupied our minds was not a thing to be expressed in words.

Out of a hundred men, there is scarcely one who has not married before, and out of fifty scarcely one who has not made up his mind to deceive his wife.

«The great majority look upon this journey to the church as a condition

necessary to the possession of a certain woman. Think then of the supreme significance which material details must take on. Is it not a sort of sale, in

which a maiden is given over to a debauche, the sale being surrounded with  
the most agreeable details?»

«All marry in this way. And I did like the rest. If the young people who dream of the honeymoon only knew what a disillusion it is, and always a

disillusion! I really do not know why all think it necessary to conceal it. «The felicities of the honeymoon do not exist. On the contrary, it is a period

of uneasiness, of shame, of pity, and, above all, of ennui, – of ferocious ennui. It is something like the feeling of a youth when he is beginning to

smoke. He desires to vomit; he drivels, and swallows his drivel, pretending

to enjoy this little amusement. The vice of marriage...»

«What! Vice?» I said. «But you are talking of one of the most natural things.»

«Natural!» said he. «Natural! No, I consider on the contrary that it is against nature, and it is I, a perverted man, who have reached this conviction.

What would it be, then, if I had not known corruption? To a young girl, to every unperverted young girl, it is an act extremely unnatural, just as

it is to children.

Let those

who can, contain,» said Christ. And I take this passage literally, as it is written.

That morality may exist between people in their worldly relations, they must make complete chastity their object. In tending toward this end, man

humiliates himself. When he shall reach the last degree of humiliation, we shall have moral marriage.

«But if man, as in our society, tends only toward physical love, though he

may clothe it with pretexts and the false forms of marriage, he will have

only permissible debauchery, he will know only the same immoral life in

which I fell and caused my wife to fall, a life which we call the honest life  
of the family. Think what a perversion of ideas must arise when the happiest  
situation of man, liberty, chastity, is looked upon as something wretched  
and ridiculous. The highest ideal, the best situation of woman, to be pure, to  
be a vestal, a virgin, excites fear and laughter in our society.  
«I will tell you brutally and briefly what were the first signs of my love. I  
abandoned myself to beastly excesses, not only not ashamed of them, but  
proud of them, giving no thought to the intellectual life of my wife. And not  
only did I not think of her intellectual life, I did not even consider her physical  
life.  
«I was astonished at the origin of our hostility, and yet how clear it was!  
This hostility is nothing but a protest of human nature against the beast that  
enslaves it. It could not be otherwise. This hatred was the hatred of accomplices  
in a crime. Was it not a crime that, this poor woman having become pregnant in the first month, our liaison should have continued just the same?  
«You imagine that I am wandering from my story. Not at all. I am always giving you an account of the events that led to the murder of my wife. The imbeciles! They think that I killed my wife on the 5th of October. It was long before that that I immolated her, just as they all kill now. Understand well that in our society there is an idea shared by all that woman procures man pleasure (and vice versa, probably, but I know nothing of that, I only know my own case). Wein, Weiber und Gesang. So say the poets in their verses: Wine, women, and song!  
But I did not understand formerly, I did not understand that the words of

the Gospel, that 'he who looks upon a woman to lust after her has already committed adultery,» do not apply to the wives of others, but notably and especially to our own wives. I did not understand this, and I thought that the honeymoon and all of my acts during that period were virtuous, and that to satisfy one's desires with his wife is an eminently chaste thing. Know, then, that I consider these departures, these isolations, which young married couples arrange with the permission of their parents, as nothing else than a license to engage in debauchery.

«I saw, then, in this nothing bad or shameful, and, hoping for great joys, I began to live the honeymoon. And very certainly none of these joys followed.

But I had faith, and was determined to have them, cost what they might. But the more I tried to secure them, the less I succeeded. All this time I felt anxious, ashamed, and weary. Soon I began to suffer. I believe that on the third or fourth day I found my wife sad and asked her the reason.

I began to embrace her, which in my opinion was all that she could desire.

She put me away with her hand, and began to weep.

«I looked at her. Her whole face expressed hatred, and hatred of me. I cannot describe to you the fright which this sight gave me. «How? What?»

thought I, 'love is the unity of souls, and here she hates me? Me? Why? But it is impossible! It is no longer she!»

«I tried to calm her. I came in conflict with an immovable and cold hostility,

so that, having no time to reflect, I was seized with keen irritation. We exchanged disagreeable remarks. The impression of this first quarrel was terrible. I say quarrel, but the term is inexact. It was the sudden discovery of

the abyss that had been dug between us. Love was exhausted with the satisfaction  
of sensuality. We stood face to face in our true light, like two egoists  
trying to procure the greatest possible enjoyment, like two egoists  
trying  
to mutually exploit each other.  
«If it were only that! Take all the poetry, the painting, the sculpture,  
beginning  
with Pouschkine's «Little Feet,» with «Venus and Phryne,» and you  
will see that woman is only a means of enjoyment. That is what she  
is at  
Trouba, at Gratchevka, and in a court ball-room. And think of this  
diabolical  
trick: if she were a thing without moral value, it might be said that  
woman is a fine morsel; but, in the first place, these knights assure  
us that  
they adore woman (they adore her and look upon her, however, as  
a means  
of enjoyment), then all assure us that they esteem woman. Some  
give up  
their seats to her, pick up her handkerchief; others recognize in her  
a right to  
fill all offices, participate in government, etc., but, in spite of all  
that, the  
essential point remains the same. She is, she remains, an object  
of sensual  
desire, and she knows it. It is slavery, for slavery is nothing else  
than the  
utilization of the labor of some for the enjoyment of others. That  
slavery  
may not exist people must refuse to enjoy the labor of others, and  
look upon  
it as a shameful act and as a sin.  
«One would say that the animals know that descent continues their  
race,  
and that they follow a certain law in regard thereto. Only man does not  
know this, and is unwilling to know it. He cares only to have as much  
sensual  
enjoyment as possible. The king of nature, — man! In the name  
of his  
love he kills half the human race. Of woman, who ought to be his aid  
in the

movement of humanity toward liberty, he makes, in the name of his pleasures,  
not an aid, but an enemy. Who is it that everywhere puts a check  
upon the progressive movement of humanity?  
The same thing happens in the emancipation  
of woman. At bottom feminine servitude consists entirely in her  
assimilation with a means of pleasure. They excite woman, they give  
her all  
sorts of rights equal to those of men, but they continue to look upon  
her as  
an object of sensual desire, and thus they bring her up from infancy  
and in  
public opinion.  
«She is always the humiliated and corrupt serf, and man remains  
always  
the debauched Master. Yes, to abolish slavery, public opinion must  
admit  
that it is shameful to exploit one's neighbor, and, to make woman free,  
public  
opinion must admit that it is shameful to consider woman as an  
instrument  
of pleasure.  
«The emancipation of woman is not to be effected in the public  
courts or  
in the chamber of deputies, but in the sleeping chamber. Prostitution is  
to be  
combated, not in the houses of ill-fame, but in the family. They free  
woman  
in the public courts and in the chamber of deputies, but she remains an  
instrument.  
Teach her, as she is taught among us, to look upon herself as such,  
and she will always remain an inferior being. Either, with the aid of the  
rascally  
doctors, she will try to prevent conception, and descend, not to the  
level of an animal, but to the level of a thing; or she will be what she  
is in  
the great majority of cases, — sick, hysterical, wretched, without  
hope of  
spiritual progress.»

## **CHAPTER 10. SACRED WAR WITH EVIL. SPIRITUAL SWORD OF SCIENCE**

1. Spiritual Sword of Good and Iron Sword of Evil
2. Paradise of Spirit
3. Hell of Material energy of Psyche
4. Schizoid culture of Romantics. Derision of Nabokov

### **1. SPIRITUAL SWORD OF GOOD AND IRON SWORD OF EVIL**

I did my best to demonstrate in this volume obvious thing: Jesus' Gospels deals with Sacred War with Evil. His philosophy is by no way philosophy of quietism like in Hinduism but philosophy of mortal War with Evil.

His theory of Kingdom of God and of Apocalypse of Evil is best illustration of true content of Gospels: War with Evil up to the day of Victory, to the day when Kingdom of God is established on earth. This is the Day of Judgment, the day of Apocalypse of Evil which now reigns on earth in the form of Leviathans and its Evil Emperors. Leviathans are manifestations of energy of Sadomasochism for the latter forms organizations with hierarchy of violence where the only law – the law of naked force of magic mentality – reigns.

Jesus never asserted like some other prophets that the Gospels are the last revelation of the mankind. Contrariwise, he emphasized in several places that revelations to be continued through next «Comforters» and that the language of the latter will cease to be in parables. This means acquisition of Scientific control in Discovery of causations of Psychic energy.

Discovery of Psychic Energy means Scientific Revolution Energetics and therefore the ultimate victory of Rational Metaphysics. And only on these conditions the fight with Evil is possible and effective because mankind obtains necessary knowledge and Spiritual Sword of objective Truth. Rational metaphysics as foundation of philosophy of universal truth of causations is indispensable condition for efficacy of Spiritual Sword. Only if we know what is truth for entire mankind we can judge what is Good and what is Evil, and how to fight with Evil.

Darwinian paradigm has brought about a converse situation because of devastating the very notion of causalities, of truth, of objective judgment. Thus Darwinian paradigm worked havoc in every direction: in ruining science and Spiritual Sword of science and in justifying Evil as «survival of the fittest» and Iron Sword of permanent war.

For there is clear cut distinction between Spiritual Sword and Sacred war with Evil on the one hand, and Iron Sword and physical wars on the other hand.

1) Spiritual Sword is Sword of Science and its War is waged in the scientific domain of quest for truth. But there must be truth to make the Spiritual sword potent.

David Hume held that there are no causalities and therefore there is no way to find truth.

Theory of Psychic energy proves that we can and did many times find and prove causalities through controlling of power of natural energies.

Iron Sword is physical wars killing people endless and purposeless circles.

2) Spiritual Sword deals with Evil as disease of entire mankind, Iron Sword wages war to people and countries

3) Spiritual Sword has goal and instruments to achieve its goal: to neutralize Field of Ego-system through Education and Churches of Friendship and Laughter. The War of Spirit is not permanent, it ends with acquisition of scientific control over Disease of mankind

Iron Sword has no goals and no end of wars: its wars are wars for sake of wars, senseless, ceaseless, cyclic «rushing around in vain» physical murders.

The mischief is that unless we learn to wield Spiritual Sword of Scientific Control we are doomed to revolve in hell of cyclic ceaseless physical wars. For these is the way the material energy of psyche moves.

## **2. PARADISE OF SPIRIT**

Darwinian paradigm eventuated in breakdown of Ethics and Morals for dissolution of truth and dissolution of ethics is interconnected. If there is no truth than there is no Good and Evil and everyone is free to make this option wantonly.

To recover energy of Spirit devastated through this havoc of Darwinian paradigm we should restore Truth and Ethics, we should demonstrate in all clarity the distinction between Good and Evil, between Health and Disease, between Reasonable activity of Spirit and «rushing around in vain» of cyclic homeostasis, between Paradise of Spirit and Hell of material energy of Psyche.

### **1) FREEDOM**

All that should be said on Freedom Spinoza has already said few centuries before. I had only to translate his philosophy in terms of Energetics.

Material energies of Universe can be free in no sense. For these are energies determined with laws of nature, with causalities so that their motion is always strictly within the limits of this laws. This is Passive Intellect of Determined Material Energies.

But energy of Spirit is another case. It possesses Active Intellect of Thought and therefore is able to learn and control the laws of nature, including the laws of its own structure. Here, for first time we encounter the notion of freedom: freedom as

possibility to control power of natural energies within the limits of laws of those energies. This is why Spinoza defines freedom through necessity and as comprehension of necessity: only existence of laws gives us possibility to learn them and control them. This is the nature of freedom available for Spiritual energy of Active Intellect.

Hence, it is obvious, that those naïve people who try find freedom in «absolute freedom of willpower» are doomed to failure and I tried to demonstrate this in previous volumes of Scientific Revolution in English, citing many authors. For in pursuit of absolute freedom they lose the only resource of true freedom – the control of causations, and therefore acquire status of non-free material energies (I have given quotes of Kierkegaard, Camus, Russell and others).

This is what we have today when Darwinian paradigm ruined scientific control and forced people to search absolute freedom instead of real freedom of science. Scarcely any freedom is left and volumes of books were written on the theme.

To recover Freedom, Truth and Ethics we must recover Scientific Control.

To set up objective ethics as strict definitions between Good and Evil will seem «violence of absolute freedom». And it is exactly what should be done if we want to obtain true freedom of scientific control and to abolish fictitious one. Discovery of Psychci Energy can prove on practice through controlling of power of psychic energy the truth of natural laws of two Fields of Forces of Psyche: Field of Intellect and Field of Magic mentality (Ego-system). To obtain power of health, creativity and happiness of psychic energy is our available freedom in controlling of these two energies of psyche. And we can do it only through institutions of Education and institutions of religion – Churches of Friendship and Laughter.

How to execute such delicate task with all cautions to not disturb the freedom of thought?

1) The absolute freedom can be and should be permitted only in fundamental science, in researches and debates of scientists

in their quest for causations. But only those who can prove the correctness of their theory through controlling of power of natural energies receives the status of «truth». Others remains as hypothesis while are not proved or refuted in the same way

2) Thus verified, justified and validated truth can be given down to educational institutions with status of «truth», where Good and Evil should be strictly distinguished: Good of functioning of Field of Spirit and Evil of functioning of Field of Magic mentality.

3) All false science should be censured as false science. Today contradictory theories thrives altogether which is regarded as «freedom of thought». It is not freedom of thought because freedom of thought is hard work to prove the validity of your theory or reject the idea. It is uncleanness, disintegraty, impurity, disorder of thought to admit such mess of contradictory theories to defile the Space of Intellect.

And when «right» and «wrong» literature is defined no need to prohibit the wrong ones. It seems sufficient to set restrictions on availability of wrong books: available only after basic fundamental institutions where all necessary data on functioning of two fields of psyche is already adopted and individuals are secured against pernicious influences.

It is in distinct definitions between Good and Evil where Jesus appeared preferable to the daughter of Bertrand Russell over his own philosophy of Empiricism of David Hume which does not distinguish good and evil for it denies truth. Today, with Discovery of Psychic energy, we can distinguish between Good and Evil on scientific foundation of Energetics (between two energies of psyche). Christianity as all Axial Age was limited with poetry of parables.

## 2) INTEGRITY AND FRAMEWORK

We have to bear in mind that Space -Time of Intellect is living place, not only abstraction.

Today, irresponsibility of those with ambitions on absolute freedom, defiled this living Space with all kinds of intellectual rubbish, producing a garbage place instead of Temple of Spirit.

To recover integrity of Spirit we have to cleanse and purify the Space of Intellect which is possible only with firm conception of Truth of Rational Metaphysics. That is to say to be capable to distinguish between right and wrong theories and not being obliged to count praiseworthy every elegant and peculiar idea because of false culture of «equality of all ideas» in tradition of quest for absolute freedom.

Space of Intellect is for All people and should contain only validated and justified with science data: so that framework of causations became transparent for people trying hard to ascend to the Space of Intellect. Contradictions and debates should also exist of course but in domain of «hypothesis» of high science and only for scientists competent in their subject. Space of Intellect is acquired knowledge and remains unavailable for people because of mess of contradictory theories with equal status of «truth». Naturally enough people leave any attempts to make any sense from this inextricable mess.

This is why it is so important to make clear what is right and what is wrong, which theories are true, and which are false. Today the reverse has place: consider just the theory of Karl Popper who contrived to justify the mess between contradictory theories as Darwinian «survival of the fittest»! Subsequently, Space of Intellect remains unavailable for majority of people who thinks themselves too stupid to amount its heights. This is not the case. The majority is enough clever to understand clear data and only the mess between contradictory theories which refutes and denies one another makes the attempts to acquire scientific control senseless.

The motion of Spirit if motion of Thought on rails of causalities of natural laws: this is the essence of gravitation between active and passive intellect of Field of Intellect. The passion to knowledge is need of thought to discover and control causations of nature – the objective and available truth. To let people enter the Space of Intellect and initiate thus the motion of Spirit the Framework of this Space as causalities of nature should be transparent.

G. Allport, «Partern and Growth»:

«It is true that rewards are often given to an able person for exercising his talents. But does he exercise them merely to get a reward? It seems unlikely. No such motivation accounts for the drive behind genius. For the genius, creative passion itself is the motive. How hollow to think of Pasteur's concern for reward, or for health, food, sleep, or family, as the root of his devotion to his work. For long periods of time he was oblivious of them all, losing himself in the white heat of research. And the same passion is seen in the histories of geniuses who in their lifetimes received little or no reward for their work: Galileo, Mendel, Schubert, van Gogh, and many others.,, W. H. Clark obtained judgments from approximately three hundred well-educated persons, nearly half of whom were listed in Who\*\$ Who. When they were asked to rate the constructive factors leading to creativity in their lives, the chief factor turned out to be «interest and satisfaction in work for its own sake,» followed by a «desire to know and understand.» Third came the desire to aid society. On the average, «religious motivation» came lower on the list, about equal to the «desire to create beauty».

### **3) CHURCH OF FRIENDSHIP AND LAUGHTER**

Christian Church has been a perfect pattern of Church of Friendship and Laughter all these long Agaes of its beneficial reign. Then it gradually degraded in magic mentality because of lack of science in its foundation. Anyway, many centuries its loud laughter over the vices of Rome's wickedness and perverse of last ages, its sermon of love to virtue and neighbor has been salvation of civilization and mankind.

The immense elevation of Spirit produced by Jesus' Gospels inspired correlative waves of human genius in all directions of arts: music, sculpture, architecture, paintings of great masters. It gave vigorous impulse to the thought and learning, to literature and philosophy. We have only cast look on the history of arts to face the reality of Gospels theme existing in the very heart of each of them.

All this is fact and will remain to be fact while mankind exists. Though today the inspiration of Christianity somewhat exhausted because of its partial degrading in magic mentality. To revive the religious heights of Spirit we don't need to return to the mythology of Christianity. For yielding all credit to Christianity it deserves we can still assert that Science before and after Christianity kept doing its productive work for Spirit. So that today we have many scenery from history and many true heroes and saints from life to animate the Arts of Church of Spirit with new extremely beautiful patterns of virtue, friendship, laughter over human folly, creativity, courage and responsibility in fight with Evil.

I did my best to bring here in my research on Discovery of Psychic Energy names of true heroes fighting on the side of Good against Evil with all power of their great Spirit which only metaphysics of Space=Time of Intellect can yield. Some of them lived earlier than Jesus, — Plinius, Tacitus, Socrates, Pythagoras, Marcus Aurelius, Seneca, Persius, Cicero and others — and some of them later, when thirst for knowledge prompted by Christian Church resulted for many honest scientists in materialism and abdication from Christianity. All of them remained true religious men as Einstein says of every honest and passionate scientist sacrificing his life to quest for knowledge.

Spinoza, Einstein, Russell, Toynbee, Renan, Herzen, Tolstoy, Chechov, Chernyshevsky, Kierkegaard, Schweitzer, Wells, Milton, Mill, Spenser, Camus, Ain Rand, George Sand, Karen Horney, Maslow, Fromm, Milgram, Descartes, Leibnitz, Lessing, Romen Rolland, Kropotkin, Schelling, Jaspers, Ostwald, Gandhi, and many

others great thinkers and fighters with Evil. Consider how much material life of all of them contains as resource for most lofty Arts. We need only to urge the process through declare them saints. Them and all others with great contribution to science and arts and social activity.

«Universal Gospel of Vivekananda», by R. Rolland

«Спасение Европы в рационалистической религии, единственной религии приемлемой для людей научного мышления. Адвайта дважды спасала Индию от материализма. Пришествием Будды, который появился во времена самого отвратительного материализма. Пришествием Шанкары, который в то время как материализм вновь овладел Индией, деморализуя высшие классы и отдавая во власть суеверий низшие, возродил Веданту, создав из нее рационалистическую философию. Сегодня нам нужно это яркое солнце интеллектуализма, соединенное с сердцем Будды, полным милосердия и любви. Это соединение даст нам высочайшую философию, где наука и религия соединятся. Это будет религия грядущего и она станет религией всех народов и всех времен. Религия еще только зарождается – она гораздо больше дело будущего, чем настоящего. Нужно ли применять научный метод в исследовании религии? Я отвечаю: да. Если религия будет уничтожена таким исследованием, значит она была бесполезным и вредным суеверием, чем раньше она исчезнет, тем будет полезнее. На каком основании могла бы религия отклониться от контроля разума? Я убежден, что Бог скорее простит тому, кто на основании разума не верит, чем тому, кто верит слепо, избегая разума и мыслию Опыт – единственный источник познания. Наука и религия – две параллельные попытки помочь нам выйти из рабства. Их различие в сфере приложения: Религия говорит об истинах мира метафизического, как химия и естественные науки говорят об истинах мира физического». Я рекомендую это западным учителям, – говорит Ромен Роллан закончив цитировать Вивекананду, – новой психологии, научно основанной на физиологии духа».

«Spiridion», by George Sand and Pierre Leroux:

«Я жадно проглотил творения Абеляра, изучил то, что дошло до нас от сочинений Арнольда Брешианского, Петра Вальда и других прославленных еретиков 1–13 веков. Убеждения этих знаменитых людей, которые хотя бы отчасти взяли под свою защиту свободу выбора и права разума, так отвечали потребностям

моей души, что я поел гораздо дальше. Я был уверен, что взгляд этих философов на богоодухновенность Платона и святость великих языческих философов, предшественников Христа, совершенно точно соответствует тем представлениям, какие христианин должен иметь о доброте, справедливости и величии Господа. Я суро-во осуждал священнослужителей эпохи Абеляра и полагал, что на Санском соборе дух Господень пребывал не с гонителями, а с гонимыми. Главное же заключалось в том, что я перестал быть католиком. Поверив, что еретики лишь усовершенствовали католическое учение, я стал поклоняться им с величайшим усердием, я проникся к ним большим почтением чем к отцам церкви. Сказать, что от Абеляра я перешел к Виклифу, от Виклифа к Яну Гусу, от Яна Гуса к Лютеру, а от Лютера к скептицизму, значит изложить историю человеческого ума на протяжении предшествующих столетий. Однако, познакомившись с протестантами, я не мог уже вернуться назад. Вера моя в откровение пошатнулась, религия приняла форму рациональной философии. Я обратился к древним мыслителям, к учению Платона и Зороастра, Конфуция и Эпикура, Платона и Эпиктета, одним словом всех тех, кто еще до Иисуса Христа страстно желал разгадать тайну происхождения и предназначения рода человеческого. Я не считал, что апостол Павел богоодухновенностью превосходит Платона, Сократ казалось мне был столь же достоин искупить грехи рода человеческого, что и Иисус из Назарета. Для меня было очевидно, что в Индии о Боге знали ничуть не меньше, чем в Иудее. Юпитер, каким описывали его великие языческие мыслители, представлял, на мой взгляд, божество ничем не уступавшее Иегове. Одним словом сохраняя в душе величайшее почтение и чистейшую любовь к Распятому, я не видел никаких оснований, считая его сыном Божиим, отказывать в этом звании Пифагору, а ученики Пифагора казались мне такими же пламенными апостолами веры, что и последователи Иисуса. Моеи религией сделались любовь к добру и потребность в истине. Люди никогда не умели познать вечную истину и поэтому они оставались христианами, хотя христианство на их глазах христианство меняло свой облик. Христианство должно было иметь три эпохи и все три эпохи истекли. Первая, коей символом святой Петр – это устроение иерархии Церкви воинствующей. Вторая, коей символом святой Иоанн, приходится на период от Абеляра до Лютера. Третья, коей символом святой Павел, начинается Лютером и кончается Боссюз. Это – царство свободы совести и царство познания. Тут кончается христианство и начинается эра новой религии. Не будем же искать абсолютную истину в букве Евангелия,

будем искать ее в откровениях явленных всему человечеству, жившему прежде нас.

Люди будущего в вас осуществиться это пророчество, Грядет время но-

вого откровения, новой религии, нового общества, нового человечества. Религия эта отвергнет не дух христианства, но одни лишь формы

его. Станет она христианской религии дочерью, а религия христианская станет ее матерью. Новая религия, дщерь христианства, не отреп-

чется от матери, но продолжит дело ее. То чего мать не поняла, объяс-

нит ей, то чего мать не дерзнула свершить, свершит, то, к чему мать лишь приступила, доведет до конца. Вот пророчество истинное, явлен-

ное великое Боссюэ в последний его час. Отец Алексей посвятил ме-

ня

в великие тайны пифагорейства, платонизма и христианства, что все они суть одно и то же учение, и что эта истина абсолютна, но все еще

сокрыта покровами, и что человечеству предстоит их разорвать, пре-

жде чем истина явится во всем своем блеске»

V. Vysotsky:

«Я до рвоты ребята за вас хлопочу  
Может кто то когда-то поставит свечу  
Мне за голый мой нерв на котором кричу  
За веселый манер на котором шучу  
На ослабленном нерве я не зазвучу»

### 3. THE HELL OF MATERIAL ENERGY OF PSYCHE

Tolstoy says in Kreutzer Sonata on Sadomasochism between men and women: «It is like the cannibals fattening their prisoners in order to devour them, and assuring these unfortunates at the same time that their rights and their liberties are guarded!»

Sadomasochism is always cannibalism not only it has place between men and women. Herzen uses this metaphor as

anthropophagi between masters and slaves, when masters become cannibals and slaves are willing to be dishes. But is this metaphor or fact? Say this extract from Spenser's Social Statics which I have brought herein many times asserts the same thought: sadomasochism of magic mentality is psychic anthropophagi. Russell in this regard contrasts women with «mutton» eaten by men. Fromm confirms that the goal of Sadomasochism is destruction and exploiting of others. Maslow speaks of sadomasochism in terms of Jungle where people survive at each other expense. All these scientist condemned sadomasochism as pathology.

Robert Greene conversely, being a theoretic of Darwinian paradigm, regards sadomasochism as

laws of power which makes you godlike» and naturally he directly asserts that human society is Jungle of Psyche where people eat each other (which is the meaning of the survival of the fittest by Darwin). Sade lived long before Darwin and Greene when he expressed this idea of anthropophagi as a «law of power» in survival of the fittest in hideous pictures of ceaseless cyclic murders in pursuit of sexual «pleasures».

G. Spenser, «Social statics»:

«The proposition is that in proportion as the members of a community are barbarous – that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense – in the same proportion will they show depth of reverence for authority. What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound. Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination?

That infringements of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong».

B. Russell, «The proposed roads to freedom»:

«Because affection will be free, men and women will not find in private life an outlet and stimulus to the love of domineering, but all that is creative in their love will have the freer scope. Reverence for whatever makes the soul in those who are loved will be less rare than it is now: nowadays, many men love their wives in the way in which they love mutton, as something to devour and destroy. But in the love that goes with reverence there is a joy of quite another order than any to be found by mastery, a joy which satisfies the spirit and not only the instincts; and satisfaction of instinct and spirit at once is necessary to a happy life, or indeed to any existence that is to bring out the best impulses of which a man or woman is capable».

E. Fromm, «Art of loving»:

«Sexual desire aims at fusion – and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy. Love can inspire the wish for sexual union; in this case the physical relationship is lacking in greediness, in a wish to conquer or to be conquered, but is blended with tenderness. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense  
...The sadistic person is as dependent on the submissive person as the latter is on the former; neither can live without the other. The difference is only that the sadistic person commands, exploits, hurts, humiliates, and that the masochistic person is commanded, exploited, hurt, humiliated. This is a considerable difference in a realistic sense; in a deeper emotional sense, the difference is not so great as that which they both have in common: fusion without integrity. If one understands this, it is also not surprising to find that usually a person reacts in both the sadistic and the masochistic manner, usually toward different objects. In contrast to symbiotic union, mature love is union under the condition of preserving one's integrity, one's individuality.

A. Maslow «Motivation and personality»:

«For the basically deprived man the world is a dangerous place, a jungle, an enemy territory populated by (1) those whom he can dominate and (2) those who can dominate him. His value system is of necessity, like that of any jungle denizen, dominated and organized by the lower needs, especially the creature needs and the safety needs. The basically satisfied person is in a different case. He can afford out

of his abundance to take these needs and their satisfaction for granted and can devote himself to higher gratifications. This is to say that their value systems are different, in fact *must* be different. Closely related to self-acceptance and to acceptance of others is (1) their lack of defensiveness, protective coloration, or pose, and (2) their distaste for such artificialities in others. Cant, guile, hypocrisy, front, face, playing a game, trying to impress in conventional ways: these are all absent in themselves to an unusual degree».

R. Greene, «48 laws of power»:

«The world of power has the dynamics of the jungle: There are those who live by hunting and killing, and there are also vast numbers of creatures (hyenas, vultures) who live off the hunting of others. These latter, less imaginative types are often incapable of doing the work that is essential for the creation of power. They understand early on, though, that if they wait long enough, they can always find another animal to do the work for them. Do not be naive: At this very moment, while you are slaving away on some project, there are vultures circling above trying to figure out a way to survive and even thrive off your creativity. It is useless to complain about this, or to wear yourself ragged with bittemess, as Tesla did. Better to protect yourself and join the game.

Once you have established a power base, become a vulture yourself, and save yourself a lot of time and energy. This is the essence of the Law: Learn to get others to do the work for you while you take the credit, and you appear to be of godlike strength and power. If you think it important to do all the work yourself, you will never get far, and you will suffer the fate of the Balboas and Teslas of the world. Find people with the skills and creativity you lack. Either hire them, while putting your own name on top of theirs, or find a way to take their work and make it your own. Their creativity thus becomes yours, and you seem a genius to the world».

Freud maintained that sexual hunger is «main instinct» of man and that love and sex is the same thing. His disciples rejected his theory and abandoned him: Erich Fromm, Adler, Karen Horney, Jung.

Maslow says in this respect:

A. Maslow, «Motivation and personality»:

«One negative conclusion that our data, limited though they are,

permit us to make with considerable confidence is that the Freudian tendency to derive love from sex or to identify them is a bad mistake.

### A. Maslow, Farther reaches of human nature»

«so-called «pleasures» of perversion or murder or sadism or fetishism are not «pleasures» in the same sense that is indicated in the Olds or Kamiya experiments. Certainly this is what we already know from our subjective psychiatric techniques. Any experienced psychotherapist learns sooner or later that underlying the neurotic «pleasures» or perversions is actually a great deal of anguish, pain, and fear. Within the subjective realm itself, we know this from people who have experienced both unhealthy and healthy pleasures. They practically always report preference for the latter and learn to shudder at the former. Colin Wilson has demonstrated clearly that sexual criminals have wry feeble sexual reactions, not strong ones. Kirkendall also shows the subjective superiority of loving sex over unloving sex». All of them underscore that material energy has only «deficient motivation» or motivation of pain where «pleasure» is only «the relief of a painful tension» for a short time for cyclic homeostasis need another wave of pain (of dis-balance, of hunger, of deficit) to move on in search for relief (balance). Fromm says: the deficiency causes tensions and the relief from it results in pleasure. This is the only «pleasure» available for material energies

### Erich Fromm, «Man for himself»:

«In the one case the deficiency is grounded in normal chemical processes within the organism; in the other case it is the result of psychic dysfunctioning. In both cases the deficiency causes tensions and the relief from it results in pleasure. All other irrational desires which do not assume the form of bodily needs, like the passionate craving for fame, for domination, or for submission, envy, and jealousy, are also rooted in the character structure of a person and spring from a crippling or distortion within the personality. The pleasure felt in the satisfaction of these passions is also caused by the relief from psychic tension as in the case of neurotically conditioned bodily desires. Although the pleasure derived from the satisfaction of genuine physiological needs and of irrational psychic needs consists in the relief from tension, the quality of the pleasure differs significantly. The irrational desires, in contrast, are insatiable. The desire of the envious, the possessive, the sadistic person does not disappear with its

satisfaction, except perhaps momentarily. It is in the very nature of these irrational desires that they can not be «satisfied.» They spring from a dissatisfaction within oneself. The lack of productiveness and the resulting powerlessness and fear are the root of these passionate cravings and irrational desires».

David Myer, «Social psychology»:

«Does sustainable consumption indeed enable «the good life?» Does being welloff produce – or at least correlate with – psychological well-being? Once a comfortable income level is reached, more and more money produces diminishing long-term returns. World values researcher Ronald Inglehart (1990, p. 242) therefore found the income-happiness correlation to be «surprisingly weak.» Even the super-rich – the *Forbes* 100 wealthiest Americans – have reported only slightly greater happiness than average (Diener & others, 1985). And even winning a state lottery seems not to enduringly elevate well-being (Brickman & others, 1978). Such jolts of joy have «a short half-life,» notes Richard Ryan (1999). We can ask, third, whether, over time, a culture's *happiness rises with its affluence*. Does our collective well-being float upward with a rising economic tide? In 1957, as economist John Kenneth Galbraith was describing the United States as *The Affluent Society*, Americans' per-person income was (in 2000 dollars) about \$9,000. Today, as Figure 16.6 indicates, the United States is a doubly affluent society. Although this rising tide has lifted the yachts faster than the dinghies, nearly all boats have risen. With double the spending power, thanks partly to the surge in married women's employment, we now own twice as many cars per person, eat out twice as often, and are supported by a whole new world of technology. Since 1960 we have also seen the proportion of households with dishwashers rise from 7 to 60 percent, with clothes dryers rise from 20 to 74 percent, and with air-conditioning rise from 15 to 86 percent (Bureau of the Census, 2009). So, believing that it's «very important» to «be very well-off financially,» and having become better off financially, are today's Americans happier? Are they happier with espresso coffee, caller ID, camera cell phones, and suitcases on wheels than before? They are not. Since 1957 the number of Americans who say they are «very happy» has declined slightly: from 35 to 32 percent. Twice as rich and apparently no happier. Meanwhile, the divorce rate has doubled, the teen suicide rate has more than doubled, and more people than ever (especially teens and young adults) are depressed. We might call this soaring wealth and shrinking spirit «the American paradox.» More than ever,

we have big houses and broken homes, high incomes and low morale, more comfortable cars and more road rage. We excel at making a living but often fail at making a life. We celebrate our prosperity but yearn for purpose. We cherish our freedoms but long for connection. In an age of plenty, we feel spiritual hunger (Myers, 2000a). It is hard to avoid a startling conclusion: Our becoming much better-off over the last five decades has not been accompanied by one iota of increased subjective wellbeing. The same has been true of the European countries and Japan, reports Richard Easterlin (1995). In Britain, for example, great increases in the percent of households with cars, central heating, and telephones have not been accompanied by increased happiness. After a decade of extraordinary economic growth in China – from few owning a phone and 40 percent owning a color television to most people now having such things – Gallup surveys revealed a decreasing proportion of people satisfied «with the way things are going in your life today» (Burkholder, 2005). The findings are startling because they challenge modern materialism: *Economic growth has provided no apparent boost to human morale.* It is striking that economic growth in affluent countries has failed to satisfy. It is further striking that individuals who strive most for wealth tend to live with lower wellbeing. This finding «comes through very strongly in every culture I've looked at,» reports Richard Ryan (1999). Seek extrinsic goals – wealth, beauty, popularity – and you may find anxiety, depression, and psychosomatic ills (Eckersley, 2005; Sheldon & others, 2004). Those who instead strive for intrinsic goals such as «intimacy, personal growth, and contribution to the community» experience a higher quality of life, concludes Tim Kasser (2000, 2002). Pause a moment and think: What is the most personally satisfying event that you experienced in the last month? At the bottom of the list of factors predicting satisfaction were money and luxury. People who identify themselves with expensive possessions experience fewer positive moods, report Emily Solberg, Ed Diener, and Michael Robinson (2003). Such materialists tend to report a relatively large gap between what they want and what they have, and to enjoy fewer close, fulfilling relationships. The challenge for healthy nations, then, is to foster improving standards of living without encouraging a materialism and consumerism that displaces the deep need to belong.»

#### **4. SCHIZOID CULTURE OF ROMANTICS. DERISION OF NABOKOV**

In previous volumes I tried to give account of descent of phenomenon of schizoid thought: this is thought which lost its true objective as a quest for causations and went astray on the Field of magic mentality where it ceased to be true thought and became fictitious intellect, formal logic of rationalizing.

It is not my intention to expand on this theme in this chapter. My objective is to demonstrate that so called Romantics is Schizoid Culture which aimed to produce «paradise of Spirit» on foundation of material energy of Psyche – that is to say on Field of sadomasochism.

What differs Sade from Romantics he is direct on the point what Field of Sadomasochism is: the disgust of ceaseless violence in pursuit of biological «pleasure». Romantics tried to present sexual hunger of biology as something Spiritual, as Ideal Love capable of profound emotions, endurance and happiness.

As all schizoid rationalizations, all absurdities of formal logic torn from reality, this infatuation of Romantics appeared to be pure nonsense. The movement of Realism led by Cervantes, Lessing, Schelling, Flaubert, Zola, Tolstoy, Chekhov, Chernyshevsky, Gazdanov and many others embarked a task to exhibit the absurdities of Romantics. Lessing was frantic with Goethe's «Werther», Cervantes laughed down «knight's novels», Flaubert ridiculed Romantics of his age, Tolstoy is horrified with Romantics as entire «culture» which disguises the disgust of hell of material energy. Schelling laughs down the Romantics of Shakespeare in «Nightwatches» under pseudonym of Bonaventura.

The laughter of Realism over absurdities of Romantics is laughter over attempts to find «Paradise of Spirit» with all the wealth and abundance of spiritual energy on the foundation of sadomasochism of material energy.

Lord Byron, *Don Juan*:

| WHEN amatory poets sing their loves

In liquid lines mellifluously bland,  
And pair their rhymes as Venus yokes her dovea,  
They little think what mischief is in hand;  
The greater their success the worst it proves,  
As Ovid's verse may give to understand;  
Even Petrarch's self, if judged with due severity.  
Is the Platonic pimp of all posterity.  
I therefore do denounce all amorous writing,  
Except in uch a way as not to attract;  
Plain simple short, and by no means inviting,  
But with a moral to each error tack'd,  
Form'd rather for instructing than  
delighting, And with all passions in their turn attack a;  
Now, if my Pegasus should not be shod ill,  
This poem will become a moral model.

G. Flaubert, «Madam Bovary»:

«She read Balzac and George Sand, seeking in them imaginary satisfaction for her own desires. Even at table she had her book by her, and turned over the pages while Charles ate and talked to her. The memory of the Viscount always returned as she read. Between him and the imaginary personages she made comparisons. But the circle of which he was the centre gradually widened round him, and the aureole that he bore, fading from his form, broadened out beyond, lighting up her other dreams. ...She repeated, «I have a lover! a lover!» delighting at the idea as if a second puberty had come to her. So at last she was to know those joys of love, that fever of happiness of which she had despaired! She was entering upon marvels where all would be passion, ecstasy, delirium. An azure infinity encompassed her, the heights of sentiment sparkled under her thought, and ordinary existence appeared only afar off, down below in the shade, through the interspaces of these heights.

Then she recalled the heroines of the books that she had read, and the lyric legion of these adulterous women began to sing in her memory with the voice of sisters that charmed her. She became herself, as it were, an actual part of these imaginings, and realised the love-dream of her youth as she saw herself in this type of amorous women whom she had so envied.

...Now the lights of the orchestra were lit, the lustre, let down from the ceiling, throwing by the glimmering of its facets a sudden gaiety over the theatre. She felt herself transported to the reading of her youth, into the midst of Walter Scott. Lucie attacked her cavatina in G major

bravely. She plained of love; she longed for wings. Emma, too, fleeing from life, would have liked to fly away in an embrace. Suddenly Edgar-Lagardy appeared. From the first scene he evoked enthusiasm. He pressed Lucy in his arms, he left her, he came back, he seemed desperate; he had outbursts of rage, then elegiac gurglings of infinite sweetness, and the notes escaped from his bare neck full of sobs and kisses. Emma leant forward to see him, clutching the velvet of the box with her nails. She was filling her heart with these melodious lamentations that were drawn out to the accompaniment of the double-basses, like the cries of the drowning in the tumult of a tempest. She recognised all the intoxication and the anguish that had almost killed her. The voice of a prima donna seemed to her to be but echoes of her conscience, and this illusion that charmed her as some very thing of her own life. But no one on earth had loved her with such love. He had not wept like Edgar that last moonlit night when they said, «To-morrow! to-morrow!» The theatre rang with cheers; they recommenced the entire movement; the lovers spoke of the flowers on their tomb, of vows, exile, fate, hopes; and when they uttered the final adieu, Emma gave a sharp cry that mingled with the vibrations of the last chords.

Emma dreamed of her marriage day. Ah! if in the freshness of her beauty, before the soiling of marriage and the disillusionments of adultery, she could have anchored her life upon some great, strong heart, then virtue, tenderness, voluptuousness, and duty blending, she would never have fallen from so high a happiness. But that happiness, no doubt, was a lie invented for the despair of all desire. She now knew the smallness of the passions that art exaggerated. Edgar, flashing with fury, dominated all the others with his clearer voice; He, she thought must have an inexhaustible love to lavish it upon the crowd with such effusion. All her small fault-findings faded before the poetry of the part that absorbed her; and, drawn towards this man by the illusion of the character, she tried to imagine to herself his life — that life resonant, extraordinary, splendid, and that might have been hers if fate had willed it. They would have known one another, loved one another. With him, through all the kingdoms of Europe she would have travelled from capital to capital, sharing his fatigues and his pride, picking up the flowers thrown to him, herself embroidering his costumes. Then each evening, at the back of a box, behind the golden trellis-work she would have drunk in eagerly the expansions of this soul that would have sung for her alone; from the stage, even as he acted, he would have looked at her. But the mad idea seized her that he was looking at her; it was certain. She longed to run to his arms, to take refuge in his

strength, as in the incarnation of love itself, and to say to him, to cry out, «Take me away! carry me with you! let us go! Thine, thine! all my ardour and all my dreams!» The curtain fell».

Tolstoy, «Keutzer Sonata»:

«All of us, men and women, are brought up in these aberrations of feeling  
that we call love. I from childhood had prepared myself for this thing,  
and I  
loved, and I loved during all my youth, and I was joyous in loving.  
It had  
been put into my head that it was the noblest and highest occupation  
in the  
world. But when this expected feeling came at last, and I, a man,  
abandoned  
myself to it, the lie was pierced through and through. Theoretically  
a lofty  
love is conceivable; practically it is an ignoble and degrading thing,  
which  
it is equally disgusting to talk about and to remember. It is not  
in vain that  
nature has made ceremonies, but people pretend that the ignoble  
and the  
shameful is beautiful and lofty.  
«If it were only that! Take all the poetry, the painting, the sculpture,  
beginning  
with Pouschkine's «Little Feet,» with «Venus and Phryne,» and you  
will see that woman is only a means of enjoyment. That is what she  
is at  
Trouba, at Gratchevka, and in a court ball-room. And think of this  
diabolical  
trick: if she were a thing without moral value, it might be said that  
woman is a fine morsel; but, in the first place, these knights assure  
us that  
they adore woman (they adore her and look upon her, however, as  
a means  
of enjoyment), then all assure us that they esteem woman.  
And all know it, and pretend not to know it. In all the novels are  
described  
down to the smallest details the feelings of the characters, the lakes  
and brambles around which they walk; but, when it comes  
to describing

their GREAT love, not a word is breathed of what HE, the interesting character,

has previously done, not a word about his frequenting of disreputable houses, or his association with nursery-maids, cooks, and the wives of others.

that the noblest and most poetic

love, as we call it, depends, not on moral qualities, but on the physical intimacy, and also on the manner of doing the hair, and the color and shape.

And it was very easy to capture me, since I was brought up under artificial

conditions, which, like a hothouse produces cucumbers, produce easily falling in love young people.

«That, then, was the way in which I was captured. I was in love, as it is called; not only did she appear to me a perfect being, but I considered myself

a white blackbird. It is a commonplace fact that there is no one so low in the world that he cannot find some one viler than himself, and consequently

puff with pride and self-contentment.

Yes, I was a wretch, convinced that I was an angel. The period of my engagement did not last long. I cannot remember those days without shame.

What an abomination!

«It is generally agreed that love is a moral sentiment, a community of thought rather than of sense. If that is the case, this community of thought

ought to find expression in words and conversation. Nothing of the sort. It

was extremely difficult for us to talk with each other. What a toil of Sisyphus

was our conversation! Scarcely had we thought of something to say, and said it, when we had to resume our silence and try to discover new subjects.

Literally, we did not know what to say to each other. All that we could think of concerning the life that was before us and our home was said.

«And then what? If we had been animals, we should have known that we

had not to talk. But here, on the contrary, it was necessary to talk, and there

were no resources! For that which occupied our minds was not a thing to be

expressed in words.

The impression of this first quarrel was terrible. I say quarrel, but the term is inexact. It was the sudden discovery of

the abyss that had been dug between us. Love was exhausted with the satisfaction of sensuality. We stood face to face in our true light, like two egoists trying to procure the greatest possible enjoyment, like two egoists trying

to mutually exploit each other.

I did not know that in all households the same sudden changes take place, but that all, like myself, imagine that it is a misfortune

exclusively reserved for themselves alone, which they carefully conceal as shameful, not only to others, but to themselves, like a bad disease. «That was what happened to me. Begun in the early days, it continued and increased with characteristics of fury that were ever more pronounced.

At the bottom of my soul, from the first weeks, I felt that I was in a trap,

that I had what I did not expect, and that marriage is not a joy, but a painful

trial. Like everybody else, I refused to confess it (I should not have confessed

it even now but for the outcome)».

Nabokov in his «lectures» (for I cannot assume his writings serious) assume the role of advocate of defeated Romantics saying that the laughter over Don Quixote ceased long before and that now we can only admire his kindness as if it was laughter over his kindness. It was the attempts to obtain «Paradise of Spirit» in sexual love between Don Quixote and Dulsinea for «Paradise of Spirit» is available only in love to science and God, in love to truth and in Church of Friendship.

In this regard it is interesting to pay some attention to the battle between Nabokov and Gazdanov they fought all his life. Gazdanov is Realist with strong aversion from sexual life as main instinct and its disgust-pleasure. Having been poor emigrant he earned as taxi's driver and had to spend his nights among realm of night life of Paris. All his nine novels is great work of Saint and

true scientist to expose the distinction between Paradise of Spirit and the Hell of material energy with its disgust-pleasure. He never messes the love of Spirit which is Church of Friendship in his novels with disgust-pleasure of sexual relations, «the deadly dull pornography» as he termed it. He never makes attempts to view the dullness of material energy through the inspirations of Romantics, conversely he does his best to exhibit the abominations of the world which functions beyond the reason, intellect, knowledge. It is held, that in «Spectre of Alexandr Wolf» it was Nabokov as prototype of the voluptuary and cruel writer. On the other hand, Nabokov depicted Gazdanov as taxi man in infamous «Lolita». If the laughter of Gazdanov sparkles with philosophical humor, the derision of Nabokov is no more than «low comedy».

They say his «Lolita» is justification of pedophilia. I readily grant with this assertion. It is his «derision» over ethics and morals and over reason and science. For he held that «reason has no part in high art». If Spirit laughs down disease of material energy, Ego sneers at everything sound and virtuous, exactly like Sade did. And Nabokov mentions Sade's works twice in «Lolita». The phenomenon of success of the book is very sad for it works havoc in concert with victorious Darwinian paradigm, and on the other hand entirely accountable. This was his attempt to restore Romantics laughed down by Realists. He ridiculed all that is sacred for Reason and Virtue of Spirit. Like Sade he extols all kinds of vices and justifies crimes in pursuit of «sexual pleasure». But his writings is more subtle because he veiled the bottomless disgust of his propaganda of pedophilia with «Romantics». His Lolita is not just a little girl – she is «nymph». Moreover, his faculties in poetry he employed to present the very «Youth», the «Spring» the beginning of biological circles – the most beautiful in nature which thrives in youth and withers in old age. His Lolita is not just little kid like in Sade's writings where Sade enjoys to mock mankind by killing most innocent living beings. Nabokov's Lolita through his poetic faculties and his deliberate intention to produce

Romantics is Spring and Youth and Beauty of the Nature in the beginning of its cyclic motion. In the same way he creates Romantic Hero from Gumbert – he is very handsome man, a big hero from his non-conformism (conformism and non-conformism both are beyond the ethics): he ridicules everything sound, reasonable and ethical in his pursuit for pleasure: he is maniac from asylum who laughs at his doctors, he is criminal who laughs at his judges. Nabokov did not spare colors to picture the unreachable heights of the «pleasures» of Gumbert in the hell of his vicious criminal existence. He violated all commandments and laughed down all moral laws of righteous people: he seduced and killed the mother of girl (his play with the scene aims derision), he is playing with the theme of incest down to planning to sleep with Lolita's children and he calls himself her father, he mocks the reader with theme of «Jack the Ripper» when he says that his only regret that he cannot turn her ipside down to kiss her organs, he makes her prostitute (the dearest theme of Sade who regarded prostitution the main law of every society) forcing her to sell her body. And all this is game: for he is not really killing her mother, he is not really your father and he is selling herself to him, and he was not Jack the Ripper – but all themes are mentioned and justified. This is his darkest derision over the sane and reasonable society. And ultimately he sleeps with the little girl and this is not already the game. But again here he drops the veil of Romantics – he sleeps not with stupid horrified child, he sleeps with the Spring, with Youth, with Nymph which is seducing him!

And through this dirty tricks he justifies not only the meanest from all crimes – the rape of children – he contrives to laugh down all commandments of ethics of sober mankind. And in the end he appears hero and murderer indeed killing the man who did what he did but directly like Sade without Nabokov's games. And Nabokov with such a abominable contribution in literature triumphed over the Saint Gazdanov with his profound philosophical and religious works. Why? Of course, because of triumph of Darwinian paradigm and subsequent impotency of Spiritual Sword of Scientific Control.

Regretfully, the philosophy of modern world is philosophy of Nabokov – these are people with Church of Satan of Darwinian paradigm. They prefer derision of Nabokov over the Reason and Ethics to the Laughter of Church of Friendship over the sadomasochism of material energy.

My goal is to expose the difference between these two attitudes and mechanisms which drives them. The veil of Romantics does not disguise anything for it is morbid fantasy of fictitious thought. Just replace the real child and his devastated psyche instead of Spring and Nymph and a true maniac in his dullness and cruelty instead of Don Juan of Nabokov and you will see the absurdity and sordidness of the canvas if it still escapes your view. The insatiable irrational needs of material energy of psyche produce pain which can be hardly relieved. All attempts to escape the pain and find «pleasure» within the mechanisms of material energy are doomed to failure (Fromm is perfect in stating problem with irrational insatiable needs). This why Sade and his disciples get mad in pursuit of unavailable pleasures and again in vain – no degree of «vice and crime» can solve their problem. For resolution exists beyond the Field of material energy – only within the Field of Intellect, within Spirit and Church of Friendship.

We need this strict division between True and Not True, Good and Evil, Paradise and Hell, Health and Disease, Spirit and material energies to arm ourselves with Spiritual Sword of Scientific Control. It is the only way to defeat Evil which is thriving today under the beneficial conditions of Darwinian paradigm.

N. Chernyshevsky, «What is to be done?»

«No, my poor friends, you have been wrong in this thought: they are not too high, you are too low. You see now that they simply stand on the surfaces of the earth; ami, if they have seemed to you to be soaring in the clouds, it is because you are in the infernal depths.

The height where they stand all men should and can reach.

Elevated natures, such as neither you nor I, my poor friends, can equal, – elevated

natures are not like these. T have shown you a faint outline of the  
jimfile of one  
of them; the features are different, as you clearly see. Now, it is  
possible for you  
to become entirely the equals of the men whom I represent provided  
you will work  
for your intellectual and moral development. Whoever is beneath them  
is very  
Come up from your caves, my friends, ascend! It is not so difficult.  
Come to  
the surface of this earth where one is so well situated and the road is  
easy and attractive  
!Try it: development! development I Observe, think, read those who tell  
you of the pure enjoyment of life, of the possible goodness and  
happiness of man.  
Read them, their books delight the heart; observe life, – it is  
interesting; think, – it is a pleasant occupation. And that is all.  
Sacrifices are unnecessary, privations  
are unnecessary, unnecessary. Desire to be happy: this desire, this  
desire  
alone, is indispensable. With this end in view you will work with  
pleasure for  
your development, for there lies happiness.  
Oh! how great the pleasure enjoyed by a man of developed mind! That  
which  
would make another suffer he feels to be a satisfaction, a pleasure, so  
many are  
the joys to which his heart is open.  
Try it, and you will see how good it is».

Nietzsche, Thus spoke Zarathustra:

«Zarathustra, here is the great city: here hast thou nothing  
to seek and everything to lose.  
Why wouldst thou wade through this mire? Have pity upon  
thy foot! Spit rather on the gate of the city, and turn back!  
Here is the hell for anchorites thoughts: here are great  
thoughts seethed alive and boiled small.  
Here do all great sentiments decay: here may only rattleboned  
sensations rattle!  
Smellest thou not already the shambles and cookshops of  
the spirit? Steameth not this city with the fumes of slaughtered  
spirit?

## GOSPEL ON TESLA'S RAPE

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Seest thou not the souls hanging like limp dirty rags? And they make newspapers also out of these rags!  
Hearest thou not how spirit hath here become a verbal game? Loathsome verbal swill doth it vomit forth! And they make newspapers also out of this verbal swill.  
They hound one another, and know not whither! They in flame one another, and know not why! They tinkle with their pinchbeck, they jingle with their gold.  
They are cold, and seek warmth from distilled waters: they are inflamed, and seek coolness from frozen spirits; they are all sick and sore through public opinion.  
All lusts and vices are here at home»

## **CHAPTER 11. A LOW COMEDY OF PUTIN: DERISION AT WORLD CIVILIZATION**

1. Philosophical Humor of Russian literature versus Derision of Putin
2. Derision of Putin over Civilization
3. Derision of Putin over «Partners»
4. Mockery from Discovery of Psychic energy and scientist.

### **1. PHILOSOPHICAL HUMOR OF RUSSIAN LITERATURE VERSUS DERISION OF PUTIN**

Putin claims to be the champion of Russian culture but in reality he, as Nabokov, is infamy of Russians. For my part I think this obvious that Nabokov with his bottomless cynicism – and the more successful his cynicism has been the deeper the damage and his guilt – turns an infamy of Russia in the face of History. As well I regard Putin and all his base policy – the putinism – to be an infamy of Russia.

Russia is integral part of European Civilization in everything, even in its strain exertions to navigate between democracy and communism. In philosophy, in science, in literature, in arts, even in language Russia remains inextricable part of Europe. The Axial Age – the time of birth of Reason, Religion and Spirit – inaugurated a few nations: Hindu, Israel, Persians, Greece, Romans, China. All the rest have entered the World Civilisation later in the course of its movement toward the acquisition of Scientific Control. Russia is one of those later counties to enter the Axial Age of Birth of Spirit but it is sure to have entered the civilization! Its contribution in science, in arts, in literature is broadly

acknowledged throughout the world. And even through the period of Soviet Union and the Cold War – the war of Ideologies both developed on foundation of western philosophy and history – Russia remained the integral part of western civilization. Gorbachev and his democracy expressed the yearning of the entire country for freedom and justice of Rule of Law. Less than hundred years it took Russia to emerge within traditional frame of European Revolutions (as turbulent and unstable as in Russia) the regular democratic country.

The situation changed with Putin entering the scene of world politics. From that time onward Russia ceased to be the part of European civilization in theory and in practice. In theory because of broadly known national policy of Putin who denies the world civilization as foundation of Russia and Russian culture. He invented the term – «Russian World» – to oppose Russia to the world civilization and set out upon launching a new «national history» and «national theory of Descent of Sovereignty». The results of these efforts to create «Russian World» in putin's national terms emerged in textbooks for Universities such as N. Grachev's «Descent of Sovereignty», V. Soloviev's «Revolution of Conservatives» or infamous dissertation of ex-minister of culture V. Medinsky. It was in those books where internationalism of Marxism-Leninism' «class war» was abandoned in favor of «national war» between «Russian world and Anglo-Saxons». No wonder, that it was not long time when the war between nations really arrived. So much on nationalistic policy of putinism.

It is exactly the point where the Low Comedy of Putin begins. For all his policy is no more than a Derision over the World Civilization. It is in this where Putin and Nabokov are most kindred: in this big derision over all reason and virtue of Spiritual development of mankind. And even the fact, that putinism termed as «spirit» – magic mentality opposed to rational mind – is perfect instance of their deliberate mocking of civilization. Nabokov hated Tolstoy and Dostoevsky, Chernyshevsky and

Gazdanov, Gorky and Romain Rolland – all true literature of realism and all true writers of Russia, the foundation and honor of Russian culture. Even Sartre felt indignant on his derision over Dostoevsky and Gazdanov felt it his duty to respond as advocate of Russian classics. Indeed, Dostoevsky in his novel «the Devils» demonstrated how it is in real life when old voluptuary rapes a child, when she felt doomed to hang herself. And Gazdanov in «Spectre of Alexandre Wolf» recollects a horrible scene from the war-time he had been through – the soldier raping little girl – «she was so horrified even to cry». «I killed him, – says Gazdanov, – and if I had to do it again I would do it again». To be sure, Nabokov did not like the «realism» of these authors, preferring his disgusting «romantics love» between maniac and raped child.

In his novel «Gift» Nabokov again demonstrates the abyss between philosophical humor of Russian literature and his own derisions of low comedian for all his efforts to laugh down Chernyshevsky and Herzen ends up in low comedy: he depicts Chernyshevsky shitting in toilet and caught up by a young lady in such an indecent position! This is the kind of humor he possessed. While Herzen was shedding blood tears over the pillory of Chernyshevsky by Tsarist Government, Nabokov laughed them down calling both clowns – «fat Herzen and crucified Chernyshevsky». It is the same with his attempts to laugh down Gazdanov in «Lolita» where he brought his as taxi driver Maximovich (Maxim Gorky responded with high praise on the first novel of young Gazdanov). To expose for everyone nothingness of Gazdanov Nabokov ridiculed ardent passion of Gazdanov to sports – he was very strong and could walk on his hands: Maximovich like mammal walks in his hands and reads such stupid authors as Romain Rolland. This is the kind of wit the Derision of sadomasochism possesses.

Putin's wit is exactly of the same kind: recollect his themes of jokes and jokes. He liked to joke with the «prostitute» theme from the time of his appearance in the politics when he ridiculed

Jury Scuratove, Prosecutor of Russia, with prostitutes. And later when he declared that «being a big patriot he asserts the Russian prostitutes are the best prostitutes in the world» and again his favorite theme and his famous jokes: «Prostitutes are the persons with low social responsibility». His policy is as far removed from wisdom of Russian literature as Nabokov had been for both are advocates of Leviathan of Russian Empire. And we have seen already in «Letter to Michelet» by Herzen that Russian literature is philosophical humor with laughter over Leviathan of Russian Empire while Nabokov's and Putin's derision is laughter over the world civilization aiming to destroy the sadomasochism of Leviathans.

You see, we need only to pose the question- What are you laughing at – to determine the kind of psychic energy of people. Spirit laughs down Evil of Leviathans, and conversely, magic mentality of Field of Ego-system always glorifies sadomasochism of Leviathans and ridicules the science and ethics of civilization. Gazdanov in «Spectre of Alexandre Wolf» (Nabokov's prototype) viewed the basic characteristic of the latter as «deadness». I think this would be the perfect image of both, Putin and Nabokov: the derision of deadness over the science and ethics of civilization. For energy of sadomasochism of Leviathan is dead energy.

All Russian literature laughed down Leviathan of Russian Empire – Putin doesn't see any contradiction in extolling Russian Empire «as the pattern and goal of our policy» and at the same time to be proud with world fame of Russian literature. Putin sits in all solemnity with Solzhenitsyn's wife and concurrently his secret services are doing their best to present him as traitor of fatherland. Putin boasts to Olivier Stone with «our great compatriot Tolstoy» and simultaneously his secret services deliver all effort to present Tolstoy in social net as «old madman out of his wit». This is the peculiarity of the Derision as opposed to Philosophical Humor: the former is dishonesty and lie, calumny and slander while the latter is truth. Men of Intellect did not need to lie and falsify to overcome the enemy – the disease of magic

mentality for its feebleness and stupidity is obvious for reasonable mind. This is why philosophical humor of men of intellect is not aggressive.

Derision of Men of sadomasochism is another case. They are «men of darkness» as Jesus said and they knew it, this why they lie and pretend to be honest men. The wicked, vicious people knew they are in the wrong for every soul has spiritual energy in its foundation – «the conscience» which keeps indicating «right and wrong» even to evil men (the damage of psychopath is measured by the degree of dullness of this indicator of conscience». Usually while they can preserve sanity they feel their wickedness and disguise it. These are men of «Cant, guile, hypocrisy, front, face, playing a game» as Maslow puts it when sying that healthy people with philosophical humor are absolutely destitute from any dishonesty: «Cant, guile, hypocrisy, front, face, playing a game, trying to impress in conventional ways: these are all absent in themselves to an unusual degree».

John 3:19

And this is the condemnation, that **a** light is come into the world, and men loved **b** darkness rather than light, because their **c** deeds were evil. 20 For every one that doeth **a** evil **b** hateth the light, neither cometh to the light, lest his deeds should be reproved.

Men of sadomasochism cannot dispense with dishonesty because this is their only weapon in fight with virtuous and honest people. This is why the Derision of Field of Ego-system is always based on fraud and slander and all sorts of dishonesty besides the direct aggression. The morality and reason is always the first objective of their mockery for they hate the truth and virtue.

## 2. DERISION OF PUTIN OVER CIVILIZATION

Ego of men of sadomasochism is opposed to entire world: to the Ego of another men of sadomasochism and especially against the virtue of righteous people. They fight with each other

and they fight altogether against the inimical energy of Reason, Conscience and Spirit. Sade in this respect asserts in his «writings»: «crime is always interested to pervert and dissolve the virtue of righteous people». This is exactly the nature of Derision of wicked people over the accomplishments and charitables of civilization.

With regard to Putin this Derision over civilization is perfect instance: he laughed down everything in foundation of true human culture. He mocked Democracy and Rights of Man, he mocked Reason and Science, he mocked Freedom of thought and word, he mocked morality and patriotism, and ultimately he made a big mockery of religion employing it as a weapon of Satan in restoration of Leviathan.

Men of sadomasochism rarely are men of letters though fictitious intellect of magic mentality can write volumes of folly too. Putin does not write books, his secret services do the work to set up the «ideology» of «Russian World» – that is to say the ideology of restoration of Leviathan. The special derision of Putin consists in the way he employed Christianity in the work of restoration of Leviathan: that same Christ who dies crucified predicting the end of sadomasochism of Leviathans. I demonstrated in this volume that fight with master-slaves relations of Leviathans had been fundamental them of all sermons of Jesus: the destruction of monster eating up Spirit in idolatry and violence. Herzen in «Letter to Michelet» refers to the Leviathan of Russian Empire as to «Terrible Monster between people and government». In similar way reports all Russian classics: Tolstoy, Chekhov, Chernyshevsky, Dostoevsky, Kropotkin and so on. Putin's regime overtly declare restoration of Leviathan of Russian Empire to be their primarily goal. In previous volumes of Scientific Revolution in English I mentioned these books – bold attempts to launch a new national philosophy of history and a new nationalistic ideology of Russia on terms of «Revolution of Conservatism»:

– В. Соловьев Революция Консерваторов

- Н. Грачев Происхождение Суверенитета
- М. Зеленков Духовно-нравственная безопасность России
- Оливер Стоун Интервью у Путина
- -диссертация экс министра культуры В. Мединского
- Концепция «Суверенная демократия» В. Суркова

I know little on did any other attempts to found ideology of Putinism occur with other authers and textbooks. It is obvious that such endeavors are not abundant for these few books contain the ideological basis of entire regime.

And the content of them is titanic attempts to make mockery of all achievements of civilization: reason, science and progress, democracy and rule of law, morality and Christianity.

## **1) MOCKERY FROM REASON AND SCIENCE IN PUTINISM**

They understand very well that Reason and Science are in foundation of energy of Spirit – the mortal enemy of Leviathan they aim to restore. For indeed it was Spirit who ruined Leviathans in Axial Age in Israel and in Greece and later established the Rule of Law in Rome.

This is why their prior objective to attack remains Reason and Science. They even invented ditties: «shit at your technical progress». Putin says in interview that we don't need progress in science for we can always steal scientific discoveries from West: his famous joke with «цап-царап», an euphemism for robbery.

But he did not refrained himself in jokes: he crushed science in Russia in theory and in practice. In «Descent of Sovereignty» by Grachev you can read that progress of reason and science do not occur and that all attempts to modify society on rational grounds eventuated in catastrophe, like in Ancient Greece. They claim that destruction of Leviathan and inauguration of democracy is to be blamed for the perish of Ancient Greece. And they keep this line of blaming Reason and praising the «Golden Age» of magic

mentality and Leviathans of despots and slave throughout the book. This in theory.

In practice Putin undertook a big war against Russian Academia of Science in order to subject the science to the command of his secret services. This was devastating blow over freedom of thought and therefore over any true science in Russia. The academics were outraged; they used to write collective indignant letters to Putin but in vain of course. He has made arrangement to establish a new order where everyone and everything and especially science and intelligence must be submitted to the hierarchy of his military power. Those who rebelled among journalists were murdered.

V. Soloviev in «Revolution of Conservatives» gives satirist account on indignation of Academy of Science to the abolishment of freedom of thought. He laughs them down as being stupid, conceited and corrupted non-entity.

## **2) MOCKERY FROM MORALITY AND CHRISTIANITY IN PUTINISM**

What Putin did in domain of religion and Christianity is finely set forth by L.Tolstoy in his many books on religion and social order. Tolstoy insists in «Critique of dogmatic theology» that dogmatic theology of Orthodox Church does not deal with religion of Jesus but aims the reverse: the assertion of sadomasochism of Leviathan through convincing people in damage of reason and thought. But religion of Jesus is religion of truth, reason and spirit, he says. «And so I came at last to see that all that doctrine, the one in which, I then thought, the faith of the masses was expressed, was not only a lie, but also a deception, which had taken form through the ages and had a definite, base purpose. I had read the socalled blasphemous works of Voltaire and Hume, but never had I experienced such an undoubted conviction of the full faithlessness of a man as what I experienced in reference to the composers of the Catechisms

and the Theologies. It was of no use to anybody, that nobody could ever

believe all that doctrine, and never did, and that, therefore, there must be some external purpose in the impossible combination of these various doctrines into one and in promulgating them as truth. I even comprehended that purpose». Exactly the purpose of Putin's derision at religion: to provoke magic mentality for its energy of sadomasochism it is foundation of Leviathan. And Tolstoy is right in his indignation: Christianity fought the magic mentality from the times of Hebrews mortal war with idolatry, and never fostered magic mentality. Putinism has ruled otherwise like his predecessor Tsarist Empire: «Christianity» is arranged to be a foundation of magic mentality which means profanation of Jesus' religion.

L. Tolstoy, «Critique of dogmatic theology»:

«I worked over it for a long time and finally reached a point when I knew the Theology like a good seminarist, When I attained to that, I was shocked. I saw that all that doctrine was an artificial code (composed from the mere external, most inexact terms) of the expressions of the beliefs of a great variety of men, discordant among themselves and mutually contradictory. I saw that harmonization was of no use to anybody, that nobody could ever believe all that doctrine, and never did, and that, therefore, there must be some external purpose in the impossible combination of these various doctrines into one and in promulgating them as truth. I even comprehended that purpose. I also understood why this doctrine was sure to produce atheists in the seminaries, where it is taught, and I understood the strange feeling which I experienced while reading those books. I had read the socalled blasphemous works of Voltaire and Hume, but never had I experienced such an undoubted conviction of the full faithlessness of a man as what I experienced in reference to the composers of the Catechisms and the Theologies. When you read in these works the quotations from the apostles and the so-called fathers of the church, of which the Theology is composed, you see that

those are expressions of believing men, you hear the voice of their heart, in spite of the awkwardness, crudity, and at times falseness of their expressions; but when you read the words of the compiler, it becomes clear to you that the compiler did not care at all for the sincere meaning of the expression quoted by him.

All he wants is to form such a code as will make it appear that everything which is written in the so-called Holy Scriptures and in the fathers of the church was written only in order to prove the Symbol of Faith. And so I came at last to see that all that doctrine, the one in which, I then thought, the faith of the masses was expressed, was not only a lie, but also a deception, which had taken form through the ages and had a definite, base purpose.

It is impossible to believe that God, my good Father (according to the teaching of the church), knowing that my salvation or perdition depends on my comprehension of him, should have expressed the most essential knowledge about himself in such a way that my reason, which he has given me, should not be able to comprehend his expressions, and (according to the teaching of the church) should have concealed all that truth»

The same idea Tolstoy develops in «Kingdom of God is within you»:

Tolstoy, «The kingdom of God is within you»:

«Governments and the ruling classes no longer take their stand on right or even on the semblance of justice, but on a skillful organization carried to such a point of perfection by the aid of science that everyone is caught in the circle of violence and has no chance of escaping from it. This circle is made up now of four methods of working upon men, joined together like the links of a chain ring. The first and oldest method is intimidation. This consists in representing the existing state organization – whatever it may be, a free republic or the most savage despotism – as something sacred and immutable, and therefore following any efforts to alter it with the most cruel punishments. This method is in use now – as it has been from olden times – wherever there is a government: in Russia against the so-called Nihilists, in America against Anarchists, in France against Imperialists, Legitimists, Communards, and Anarchists.

The second method is corruption. It consists in plundering the industrious working people of their wealth by means of taxes and

distributing it in satisfying the greed of officials, who are bound in return to support and keep up the oppression of the people. The third method is what I can only describe as hypnotizing the people. It begins in their earliest years in the compulsory schools, created for this purpose, in which the children have instilled into them the ideas of life of their ancestors, which are in direct antagonism with the conscience of the modern world. In countries where there is a state religion, they teach the children the senseless blasphemies of the Church catechisms, together with the duty of obedience to their superiors. In republican states they teach them the savage superstition of patriotism and the same pretended obedience to the governing authorities.

The process is kept up during later years by the encouragement of religious and patriotic superstitions.

The religious superstition is encouraged by the support of the clergy, whose duty consists in brutalizing the people and keeping them in a permanent state of stupefaction by their teaching, the solemnity of their services, their sermons, and their interference in private life – at births, deaths, and marriages. The patriotic superstition is encouraged by the creation, with money taken from the people, of national fetes, spectacles, monuments, and festivals to dispose men to attach importance to their own nation, and to the aggrandizement of the state and its rulers, and to feel antagonism and even hatred for other nations. With these objects under despotic governments there is direct prohibition against printing and disseminating books to enlighten the people, and everyone who might rouse the people from their lethargy is exiled or imprisoned. Moreover, under every government without exception everything is kept back that might emancipate and everything encouraged that tends to corrupt the people, such as literary works tending to keep them in the barbarism of religious and patriotic superstition».

### **3) MOCKERY FROM DEMOCRACY AND RULE OF LAW IN PUTINISM**

Oliver Stone presents Putin in his film and book on Interview with Putin as Author of Doctrine of National Sovereignty. In many places he attracts attention of readers to the Putin's Munich Speech and to his fight for absolute sovereignty of each national government from international interference. He even ends the

book with headline «Sovereignty». Oliver Stone put his try thus to present Putin as the fighter for the «international democracy» which afford each national government to do whatever it pleases within the limits with national law.

However, it is apparently advocacy of freedom for tyrants to indulge in wanton policy. Russell, Einstein, Wells, Jaspers, Benda, Gandhi, Schweitzer – all of them substantiated the necessity of International Government and International Government and International Institution of Rights of Man. I don't know why Oliver Stone affords himself to champion thus the overt policy of tyranny.

Oliver Stone has just cast the look at books of Soloviev and Grachev, which appears overt derision over such basic notions of democracy and civilization as «Sovereignty of people», «Rule of Law», «Rights of Man», «Progress of Science», «Axial Age of Antiquity». All this is laughed down directly irrevocably and irreversibly in these textbooks as stupidity and «juridical fiction». I have brought in previous volumes long quotations from the books. This is apology of magic mentality and sadomasochism of Leviathan and the grounds for critique and derision of civilization are all the same: magic mentality is Golden Age of true mysterious wisdom while reason and science is fiction of feeble human mind. Democracy and Rule of Law are good only for enemy of «Russian World», that is to say for «Anglo-Saxon» world. Russia is doomed to perish under pernicious reign of democracy and this is why Russia will not yield to the knavish tricks of enemies and take course on restoration of Leviathan.

### **3. DERISION OVER «PARTNERS»: OLIVER STONE'S INTERVIEW**

All Putin's interview to Oliver Stone is his laughter over his western «partners and rivals» how he calls them. It is apparent that he enjoys the rivalry and that «western partners and rivals» also feels that they are losing the game. For Putin's interview

contains two parts: his true message to his rivals and his concession to democratic jargon.

His true message is his profound and sincere disgust to democracy: he says almost overtly that democracy is not for Russia, that Tsarist regime and Stalin's regime are kindred and they believe it firmly, and that both were old fashioned despotic Leviathans. This is true message of his interview: no democracy in Russia while Putin rules the policy. Further on he keeps mocking his «partners» democracy for he understands all the weaknesses of the latter. Indeed, democracy emerged in Axial Age with birth of Reason and after a short period of blossom it ruined down the antiquity in civil wars. I wrote that it was the transitory period from Leviathans of magic mentality to the freedom of scientific control. It was only beginning of foundation of free society of civilization inaugurated with destruction of Leviathans – the most outstanding deed of antiquity. But without true scientific control no Rule of Law is effective for Rule of Law is Rule of Natural Law the acquisition of which depends on our knowledge of laws of nature. The Axial Age was cradle of Science, it couldn't provide mankind with true scientific control, its role was humbler – to destruct Leviathans and to launch Rule of Law as an idea and alternative. And antiquity successfully fulfilled the task. And they breakdown came.

All this is unknown to traditional history of Darwinian paradigm – it keeps asserting that modern democracy is prefect, no any need in scientific control. But reality manifests the weakness of democracy without scientific control, without Rule of Natural Law. For democracy remains transitory period between Leviathans and Rule of Natural Law of free societies. It is «no man's land» – Leviathans belong to physical control of magic mentality, Rule of Natural Law belongs to scientific control of Field of Intellect (Spiritual energy). But democracy belongs to no land in the foundation of psychic energy and it makes it so turbulent as we know it many centuries now. No one can express this because this can be understood only with discovery of Psychic energy and everyone feels it.

On the one hand Western civilization is leader and pioneer in progress and science, on the other hand it is stuck and trapped with Darwinian paradigm in stalemate of possessing the land without control: no physical control of Leviathans, no scientific control of Natural Law.

It is exactly the point of big laughter of Putin, the advocate of Leviathan. He enjoys to laugh down the «great civilization» trapped in its disability to sustain the integrity of state within the limits of declared values of democracy. Indeed, being trapped in this dead end of transitory period western democracy has regularly to recourse to the physical control and it is beyond its policy, beyond all he believes and values. Hence famous hypocrisy and double standards of West. Hence the laughter of Putin, the enemy of any progress and the enemy of free society. He appears in the right asserting that Leviathan is stable and democracy is not. And his laughter drives the West mad for they feel that they are trapped. Putin is sure that he can move backwards to physical control of Leviathans – he need only absolute despotic power within his country to suppress physically every rebel of civilized people. His theoretical justification of new GULAG is all ready in Descent of Sovereignty and Revolution of Conservatives. West understands that the way backward is closed and in the same time feels weakness of present shape of democracy. Herein the physical war between Putin and West begins.

And this war would have ended in atomic war had not the discovery of psychic energy arrived with true scientific control and natural law to refresh the democracy.

– Dear Bertrand Russell, here my story ends. It was me, Tesla Leila Khugaeva Thinikashvily, who brought discovery of psychic energy and thus frustrated knavish plans of Putin against civilization expressed in books of his regime on Descent of Sovereignty and Revolution of Conservatives. His dishonesty easily affords him to deny that those books has been inspired and express his own ideology, but despite all his ambiguity he confirmed his ideology in many interviews.

It was my Discovery of Psychic energy which saved Western civilization from stalemate of transitory period and showed the way to acquire the full power of Intellect through scientific control of psychic energy.

Now Leviathan will no longer laugh down the Freedom of Intellect for now it has its own control, incomparably more powerful than physical control of Leviathan – the scientific control. Now Leviathan is defeated forever and the words of Christ comes true: it is Apocalypse of Evil. Now Western civilization will not perish like its predecessor in antiquity, it will continue its pace to found powerful society of Thought, Conscience and Freedom – a true human society. Now no derision is possible because the weakness of democracy is cured: The rule of Natural Law through International institutions of Rights of Man will cure unsteadiness of democracy.

This is my contribution to the progress of mankind – I did my best to expose the contribution of all Saints who sacrificed their lives to God and science like you and others whose works inspired me in my own research. I understand how glad all of you are that your labor is not wasted and that we fulfilled the task given to all of us since the Axial Age: to discover laws of psyche and to neutralize the disease. Now it is done, Leviathans are dead, sadomasochism will never again torture people and sneer at weakness of energy of Spirit. You and all Church of friendship will rejoice to see his labors accomplished. It is the end of derision and mockery over the divine energy of Reason and Spirit and beginning of Healthy Laughter of Philosophical Humor over the magic mentality of sadomasochism as disease of mankind.

#### **4. MOCKERY FROM DISCOVERY OF PSYCHIC ENERGY AND SCIENTIST**

But herein my big grieves begins.

It was Putin with his perverse wit who decided to make a mockery from the great Discovery and from the scientist. And he

employed his favorite theme like in time of his entrance in politics when he made mockery from Jury Skuratove, the Prosecutor of Russia.

He declared that my publication «Switch over the current of your psyche» was not science but prostitution because of that episodes with meetings with Alexandre Ivanovich Basov – first in his office in Plekhanov University and later in his flat in Moscow. The publication is available in internet – show me the man who will repeat the nasty lie of Putin's regime after reading it. They are perverse, wicked people killing everything living and authentic. He initiated a big hound in Internet to defame me as prostitute and ultimately his secret services arranged the Rape of scientist. They ruined my spine having broken my backbone on four levels.

The most horrible fact is that Western Secret Services entirely supported this policy of Putin and delivered all their effort to make a mockery from scientist and author of Discovery of Psychic energy. It was that time when Putin laughed them down again. He always managed to fraud them and make them looking miserable under his hearty laughter. They helped him to abolish science and its author in situation where only this science could save western civilization.

But I did not give up. In all the misery the invalid wheelchair had brought in my life I proceeded to work over my discovery, presented it now as Scientific Revolution Energetics in many fresh publications, including English texts. Only now western secret services seemed to understand the Grandeur of Discovery made by scientist they helped Putin's madness to mock down and nearly kill. This time they struck a bargain to let Putin to proceed with Rape and to embezzle my Discovery. And again Putin laughed his guts off at Western civilization trading with everything divine and sacred. For it was western civilization in my works which was saved from Putin's Leviathan and they again sold me and helped him to proceed with execution.

Meanwhile, new proves of criminal corruption and perverted dissolution of Putin's regime arrived. The mother of teen-ager

daughter with autism disorder called me to communicate me data of ferocious crime: her virgin daughter had been raped with many men during few months. It was Zalina Dudueva, she worked for several years with Minister of education of Republic Ossetia -Alania in Russia (where I am living now) Alan Ogov and she suspected him in embezzling of massive sums of money arranged for children with autism in budget. Zalina Dudueva applied to me because of my complaints against this man – Alan Ogov – he had been many years persecuting me. I wrote to police, wrote to site of President of Russia, wrote posts in Internet and thus she learnt that she was not his only prey. Zalina communicated me a horrible story on Rape of her teenager daughter with autism disorder. The month her daughter turned 18 (adult in Russia) she could not took her to Moscow because of problems with passport. So she left her alone under supervision of Ministry of social help of Russia and left with her two sons also suffering with autism disorder. She left for a few month and lately appeared that all these long month men had been visited her virgin sick daughter, beating her, raping her, selling her to each other. And Ministry of social help of Russia covered all this atrocities and helped to execute them. So much for horrors she communicated to me. Sha reported that it was period of her mutual work with Minister of Education of Ossetia, Alan Ogov, and that she received anonymous threats to stop her investigation she initiated in Prosecutor's office on lost money from budget arranged for children with autism disorder and that she suspected Alan Ogov in this crime. She knew nothing of his relation to the mass rape of her sick teen-ager daughter, she set forth the subsequence of facts. I did the same in my following publication «Corruption in Ossetia» and sent it to the site of President Putin with demand to investigate the horrible atrocities against sick teen-ager girl. I have got several answers from President's site, from Prosecutor's Office, from Office of Police of Russia and will attach them to this publication. It was just words to ward off any attempts to serious investigation.

The case is still suspended; no measures to find and punish criminals were made though the case it is now three or four years old.

This is Putin's Russia and Putin's derision over morality, over Christianity, over civilization, over everything human and living. The mischief is the Western Partners remained Partners of Putin to the end. They keep helping him to defame me, the Author of Scientific Revolution Energetics, and like Putin they are ready to justify every meanest crime against me. This is where Putin's laughter thunders over the world.

— I am horrified to hear your misfortunes though I could predict them, — said Bertrand Russell with all sympathy in his bright and kind eyes.

B. Russell, «Authority and Individual»:

«The prophets and sages who inaugurated this moral advance, although for the most part they were not honoured in their own day, were, nevertheless, not prevented from doing their work. In a modern totalitarian State matters are worse than they were in the time of Socrates, or in the time of the Gospels. In a totalitarian State an innovator whose ideas are disliked by the government is not merely put to death, which is a matter to which a brave man may remain indifferent, but is totally prevented from causing his doctrine to be known. Innovations in such a community can come only from the government, and the government now, as in the past, is not likely to approve of anything contrary to its own immediate interests. In a totalitarian State such events as the rise of Buddhism or Christianity are scarcely possible, and not even by the greatest heroism can a moral reformer acquire an influence whatever. This is a new fact in human history, brought about by the much increased control over individuals which the modern technique of government has made possible. It is a very grave fact, and one which shows how fatal a totalitarian regime must be to every kind of moral progress».

— I don't believe that no soul, no institution appeared enough sane to say the truth!

– You are right, I am alive only thanks to Cambridge University which has sent the acknowledgements and also thanks to Google and Facebook – they secured my pages in their social nets, giving me chance to present to the world my version of the course of events. These three institutions saved the Truth for the History though I am not sure that even this will afford me to save my life. I am extremely sick and am getting worse and worse and the pressure is only aggravating.

– How glad I am to hear such fine news of my beloved University! Though Trinity College has dumped me when my complain for peace was inaugurated during the World War One, all my life long friends from Cambridge and owe to its education my mental health.

– – Yes Sir, Cambridge behaved almost admiringly in the situation of universal sordidness where everyone aimed to remove or defame me to embezzle my work or even just out of primitive envy. Cambridge rescued me in such situation having sent a beautiful letters with words of compassion and acknowledgements that they received my Scientific Revolution Energetics and even planned to publish it. They had to change their mind because of secret services I guess but they did everything they could to help me out from being murdered.

– Where are you from? You said Ossetia? I am afraid I never heard of this City.

– – You know Sir, you remind me of the message I got a day before. From Prince Harry, he also asked me twice where I am from.

– Prince Harry? From England?

– – yes Sir, at least he said so. He wrote from his too official pages simultaneously, though I did not believed him. This is again mockery of secret services. They are mad people.

You may know two men from Ossetia:

1) (wikipedia) Gregory Tokaty became a Professor in the Department of Aeronautics and Space Technology at The City University in London from 1967 to 1975. He regularly appeared in *New Scientist* magazine. He passed on Soviet military secrets

to the British government and also assisted the Information Research Department in disseminating anti-Communist propaganda. Eventually turned anti-communist, he defected to the United Kingdom and became a long-standing critic of Stalin's USSR

2) (Wikipedia) **Gaito Gazdanov** was a Russian émigré writer of Ossetian descent, who lived in Paris. Gazdanov's first stories were published in France in 1926 in Russian. His novels *An Evening with Claire* (1929) and *The Spectre of Alexander Wolf* (1948) became his most well-known works, mentioned by writers Maxim Gorky, Ivan Bunin and Vladislav Khodasevich. Gazdanov was a member of the French Resistance in occupied France. In 1953, he joined Radio Free Europe/Radio Liberty as an editor. Although he learned perfect French whilst living in France, Gazdanov continued writing stories in Russian.

Gaito Gazdanov, the author of wonderful nine novels, the great writer ever borne. I really admire him, though he spent his adult life in Europe (In Russia his talent would expired under heavy pressure)

3) Vaso Abaev – a world known Linguist, he proved in his numerous researches the descent of Ossentians from Iranians, they have similar languages

But I must admit I am not exactly Ossetian, my mother's father – Joseph Thinikashvily was Georgian Jew.

You may know Gregory Tokaty, he was known mathematician and he used to say with proud that Bertrand Russell mentioned his work in his writings.

– Gregory Tokaty! Of course I heard of him! We are now altogether here in Church of Friendship! And Gaito Gazdanov is also here, with us!

– Don't be afraid of anything, child, we are here to support you, remember words of renan and be calm: truth will appear triumphant at any case!

## **CHAPTER 12. THE LAUGHTER OF THE DEVIL. PRINCE HARRY WITH A BRIBE FROM TESLA COMPANY AND «GRAVES»**

It was big and extremely important conference, presided by Prince of Evil, the Satan himself once in decade to check out the terms of Grand Rival for the World Crown between leading Leviathans, the servants of Satan.

To win the victory Leviathans had to be singled out in pursuit of permanent values: Wars, Leviathans of Sadomasochism, and Money (to make sure that ethics and morals has been sold out).

All his servants were already assembled in his castle filled with vulgar luxury. It were them, representatives of great ambition to rule the world who had been fighting for World Crown last few centuries: Directors of Secret Services (DSS) of Britain, USA, Russia, France, Germany, Italy.

Mephistopheles, the assistant of Satan, took the roll call to report the presence of constant members to the chief.

- DSS of Britain?
- DSS of Russia?
- DSS of USA?
- DSS of France?
- Your Majesty, all of them present.

All of them frozen in deep curtsy to His Majesty Satan. Just like that famous assemble of demons in Milton's «Lost paradise». The difference was that real Satan had nothing of those majesty and tragedy ascribed to him by romantic poet. He was a physiognomy of joint image of Tiberius, Nero, Hitler, Putin, Alexander Borgia under the wig of Ludwig XIV, the Sun-King. And please don't forget to add to the ugly image his pervert brother, Philip of Orleans,

famous for his bottomless cynicism in sexual crimes. The idol of marquis d' Sade. Do you still observe the grand image of Evil depicted by Milton? And you right, this was miserable old piece of perverse, craving power, money and pleasures at all costs. Just like his servants, his admirers, gathered around his throne, bowing their heads and kneeling their legs to kiss his feet.

— I am Satan the One, first and final Satan of this Earth, the lord of this world, distributing power through the Crowns of Leviathans to my servants. Are you ready to give me your service? Stop kissing my feet! I am tired of you. What is wrong? Why that damn Scientist is still alive? I have made you all-mighty through the bottomless cynicism and sadomasochism, you have Crowns, you have slaves, you have armies. We succeeded in recent times even to enslave the science itself! It is entirely at service of Evil! It was our greatest victory over the God and Good. And now, you dare bothering me with some miserable scientist and her miserable Discovery of Psychic Energy! I don't believe my ears, I refuse to believe my eyes! Are these you, the dirty devils, drown in innocent blood? WHY SHE IS STILL ALIVE, I ask you!

DSSes rushed forward interrupting each other to justify themselves:

— It was our Tzar Your Majesty, who crushed her backbone! Please, let him take his Crown from you! You know how hard he worked these last decades to construct Leviathan of Sadomasochism! He is our Tzar, he need only your permission to put the Crown and to declare Empire!

— It was our French businessman who informed DSSes around the world about the scientist. She worked as his secretary and pleaded him to help to communicate the «great discovery of psychic energy» to the world! They are such a stupid piece of nuisance, these scientists.

— It was our American Secret Services who sent to her First Delilah (the Biblical myth on Delilah and Samson), the American businessman, to compromise her for he was married. We

succeeded greatly! Russian DSS shouldn't boast: what would you do without our help?

— It was our Royal Prince of Britain, Your Satanic Majesty, Prince Harry who was sent as Second Delilah (the Biblical myth on Delilah and Samson) to the scientist. This time we were in earnest: not only he was married, but also he went with a Bribe from Tesla's Company with such symbols as «Graves» (name of his supposed manager) and your numbers — 66000 dollars, the price of the car from Tesla's Company. We worked in close collaboration with American friends.

— Is this all you have done to remove the menace of victory of Science over Magic mentality, of Good over the Evil, of God over Satan?! Is this all, I ask you? Do you imagine all consequences of such victory for you? The Damn Kingdom of Heaven on Earth with democracy and socialism, and lost forever Kingdom of Satan of Leviathans with Crowned Demons?

Honest people will rule the World! Woe on you, Honest people will rule the World!

Do you understand this I ask you, idiots? Is this all measures taken to murder the scientist?!

— Let us show you these Porno photographs. Would you ever believe this woman is scientist, the author of Discovery? The author of Scientific Revolution? We cannot murder her because history teaches us that with death of tyrant his reign ends, but with death of martyr his reign begins! To kill her doesn't mean to settle the problem. With death of Christ the Church entered the world scene. We must demolish her with laughter. We must make her laughable. What you think of these porno?

This is interesting! Good boys! Is this her pictures? Ha-ha-ha-ha! Good boys!

— No, this is not her pictures. We took them for illustration to persuade you that such pictures would be true assassination while murder cannot do any good to our purposes. This is why, she is still alive, Your Majesty. We must destroy her morally to liquidate her science. In worst case, we plan to embezzle it. We cannot

afford this destitute nothing to take the fame of such great discovery. She is not the force to count with. She is nothing.

— Damn you all! What have you been doing all this years? I heard of her decade ago on our last conference. You laughed your heads off then with that story with First Delilah. You said the problem had been efficiently resolved. That Russian Government and Secret Services with your help had made her miserable invalid in wheelchair, helpless in her own excrements. You laughed your heads off, your roar convinced me that we finished with the scientist. How can I believe you again? Is she mad to let you to make porno pictures? How do you plan to realize your plan? It is again your fantasy, it won't work!

— Your Majesty, it was really funny that story with First Delilah. Ha-ha-ha-ha-ha! — roared the assembly of DSSes. — She is great scientist, she is author of serious discovery. And we managed to introduce her as stupid hysterical woman. That is it, Your Majesty. Two factors benefited us. First, — that science is ours, it serves Satan nowadays. She even never met a real man, we managed to create images through violating her Internet Space. Technology is at service of Satan! And Second — that being extremely talented she has over-indulgence for abstract thinking, introvert and schizoid. She finished to picture the rest elements of romantic images when we had finished with our initial part. We did not expect such success, indeed! You should have heard her howl! Yes, we laughed our heads off. It was funny. It was great success. Who would believe that this crazy hysterical woman has anything to do with serious science? We managed to replace emphasis from her scientific works to the cupids, and she was forgotten with her science. We didn't deceive you.

And DSSes roared again with burst of Laughter, interrupting each other:

— And then our SS (Secret Services), — said Russian DSS, — showed her what cupids really are!

Ha-ha-ha-ha-ha!

— Do you remember guys, this stupid romantic howl ending up in rape and invalid wheelchair in excrements!

Ha-ha-ha-ha-ha!

— That was Well Done, boys, — Satan interrupted them impatiently, — but she seems to be up from her wheelchair with her scientific work since your great victory over her? Isn't she? How do you plan to make this compromising porno this time? To fake them? You cannot dispense with internet image alone this time if you are going to make such photos. Besides, I am not sure this will help you to exterminate her as a scientist.

— Your Majesty, condescend please to look again to these porno pictures. This Scientist introduce herself as apostle of Ethics, her theory is theory of fight with Evil. She is advocate of doctrine of antithesis between Good and Evil, based on her theory of psychic energy — fight between physical control of sadomasochism and scientific control of conscience.

Now if you please, look here again, and imagine that this is she with her Evil foes! Ha-ha-ha-ha-ha! Is not this funny, Your Majesty! The Apostle of fight between Good and Evil fucking with Evil in porn-film! Ha-ha-ha-ha-ha-ha! She accused Russian SS (Secret Services) in Rape and physical Assault on her Backbone. She demands Justice and proceeding with Trial. She accused government of her region in corruption, in several attempts to murder her, in bullying her relatives, in rape of ailing girl. She accused American and English SS (Secret Services) in attempt to embezzle her discovery, in collaboration with Russian SS to murder her and to deprive her of her scientific work. And she demands Trial and Justice.

And now. Your Majesty, imagine that on this porno picture it is on the one side she, and on the other side — her enemies!

Ha-ha-ha-ha-ha-ha! Isn't it funny, Your Majesty? She accused us as Devil's servants in rape, theft, bullying her relatives, and she is fucking this way with her sworn foes! Just look t this pictures! The Apostle of Ethics! The soldier of God's Army against Army of Satan fucking with Satan himself!

Ha-ha-ha-ha-ha! Is not this funny, Your Majesty! It is at this point of our project when we intend to murder her relatives, to display to the world that she has sold out everything and everyone for fucking with Satan for money! And we are going to leave her alive then!

Ha-ha-ha-ha-ha! What you think of our project, Your Majesty? Is not this hilarious? We are going to laugh our heads off again! Is not this funny, Your Majesty? Would you believe such «scientist», Your Majesty? Would you? Her Discovery is in our pocket, already! This is why we are slow to kill her. We don't need martyr, we need a good whore! Ha-ha-ha-ha-ha-ha!

Satan and his servants, Directors of Secret Services, burst out with laughter, roaring with abandon and wiping out tears of amusement.

— Good boys, Well Done, your work would be really worth any praise in case you succeed to realize it. The thing is I doubt you will succeed in this. How can you make her to fall in such disgrace? Her mind is brilliant, isn't it? I heard she termed you Secret Fucking Services, ha-ha. She seems armed and dangerous.

— This is illusion, Your Majesty. Our great Expert, R. Greene, the Author of «48 laws of power», the follower of Machiavelli, your loyal servant, has instructed us all necessary data. She is suffering with «Drama-mind», he says, because of over-indulgence in abstract thinking. She is dreaming of Ethics, of Good and Evil, of Victory of Good — this is faults of «Drama-mind». We, being Satan's servant's never think of such a nonsense. Pleasures and Money, everything you can bought for money: virtue, honor, conscience, truth, justice. We sell and buy these things, because our God is Satan, our God is Money and Sadomasochism: force and violence.

— Darwin instructed us that there is no ethics, no such things as Truth and Justice, Honor and Virtue, Conscience and Fight with Evil. There is only Fight for Life, for Place under Sun, Survival of the fittest, and in this war for life all means are justified.

— We are going to teach her this simple truth, to convey to her mind that «Drama-mind in pursuit of Ethics» is absurdity. That there is only pleasures and money, only command and obedience, only conformism with violence.

— How do you intend to reach this goal? How? How, I ask you?

— You Majesty know the myth on Tantalum? The martyr doomed for hunger and thirst for all eternity? Then learn that we contrived to create the New Tantalum! We have made her starving the very essential of life, we have made her maimed and helpless, but it is not all!

— Another stupid writer like our Tesla — she calls herself Tesla — his name George Orwell, has depicted in his novel «1984» an «Antiutopia» to frighten the people with power of Satan, when everyone is under electronic control and under severe pressure. We cannot stop admiring simple-heartedness of those people! Antiutopia! Ha-ha-ha-ha-ha! It is long ago reality! Ha-ha-ha-ha!

— She is under ours total control! All her communications with people, absolutely all communications without any exceptions: her relatives, her friends, her enemies, her doctors, her neighbors, even her contacts with taxi... and! And first and foremost her Assistants he keep hiring being an invalid! They are our eyes and hands! We are omnipotent with their help! This is another great amusement, Your Majesty!

— Just imagine the picture, Your Majesty! She is that subtle vulnerable introvert with all her abundant talents and education, frozen in the disgrace of her wheelchair, helpless and dirty in excrements. Just imagine the picture! It is ours favorite, you will be amused, I guarantee. Ha-ha-ha-ha! And this intelligent invalid breaking her neck to find some nice assistant tolerable in everyday contacts in such delicate situation of hers. Delivering all her efforts to get friends with her assistants, so carefully chosen, giving them the best she has above money and her affection. And succeeding ultimately in establishing good relations so that her bleeding body and her bleeding heart can endure the everyday contact with stranger in her wheelchair humiliation.

— End here enter we, Your Majesty, your devoted servants! We take out our money, we show our power, we blind them with our status and our sexuality. We play with them, we seduce them, we buy them. And they become our eyes and hands eager to sell her to us as expensive as possible. We make them greedy, we make them envious, we make them jealous o get assistants in hounding their client. And we get them! Easy! Ha-ha-ha-ha-ha!

— Fouled with our hate they start mocking her, deriding her ambition to be scientist. Imagine the distance between Tesla with her lifelong education and her mind of Einstein and common women, dedicated to hand work. We make them laugh her down, we make them scoff her and flout her, we make them hate her for her kindness, we make them envious and full of vanity. All her efforts to establish the friendship with her assistants are ruined. They despise her, they scorn her, they crave to ruin her, to sell her in our hands. Ha-ha-ha-ha-ha! Is not this amusing, Your Majesty!

— Just imagine this subtle Lady, with her lofty education and lofty writings on revolutions in science and in history, sitting in her wheelchair, filled with excrements, and trying to get help from assistants who scorn her and mock her, and dream to sell her out in our hands to destroy her mentally and socially! Ha-ha-ha-ha-ha! This is our great success, Your Majesty! She is in our hands, to be sure! Who can endure such torture for any long period of time? Not our subtle princess with her vulnerable nerves of genius! Ha-ha-ha-ha-ha! She will surrender Your Majesty! We didn't fail with one single assistant of her yet! And don't forget besides all difficulties and hardships she is also seriously ill, her wounds are bleeding, her temperature is high, she makes bandaging herself in situation when she has no access to bathroom and lavatory. She lives on antibiotics. How long will she survive under such terms our combined efforts established for her?

— And this is still only begging in our total control of her life! There is no way for escape!

– Good boys, Well Done! Satanic thing! Funny, Amusing, worth of every praise! And yet, and yet! I have heard she dismissed all her assistants and managed to dispense with them!

– Oh, no, she is with her old mother. The job of assistant of invalid like her is hard, the mother is old and weak, it is not for long – her mother is coming only once in two days while assistants came twice a day! Her health deteriorate, she will surrender. Calm down, Your Majesty Satan, it is not for long, and she will be back to hands of our assistants! Ha-ha-ha-ha! And again don't you see the point for a new amusement in this her heroic feat? Do you know what it takes her to abstain from help of assistants with her old mother? She has access to lavatory and to bathroom only once in two days! She stays in her excrements and she exercises defecation with your hands nearly every day! Imagine! Who can endure this for a long time... Besides, she lives with everyday fear of our total pressure and of her vulnerable wall between our pressure and her – her old mother. This is another nuance of torturing her and another nuance of amusement for us. Infinite amusement with this «scientist».

– It is amusing I agree, defecation with her hands! With those hands which wrote the Great Discovery of Psychic Energy?! Ha-ha-ha-ha! But again, guys, I heard, she keeps the fort for nearly a year staying without your corrupt assistants. And she keeps writing her «volumes of Scientific Revolution Energetics in English»? Isn't she?

– I have just reported you, Your Majesty Satan, that these measures – whatever efficient they are – were only beginning in our total control of her life. We control her relatives, we keep in contact with her local enemies, helping them and inducing them to press her, promising our support for their crimes. We control her internet entirely. We keep her in permanent fear for life of her relatives, through thousand devices sending her various images with threats. How long her nerves will sustain this situation?

– And most amusing aspect of our project. Her personal life. We have destroyed it many years ago. Not only physically, through

placing her in wheelchair and making her ugly invalid. But through our total control of all her contacts and through our pressure on every single man who tried to contact her: we keep promising them avail themselves at full-scale if they help us to seduce her in prostitute. Besides we make this felt that she is our property and in case they try to help her they are corpse. This is extremely efficient strategy, as with assistants no man yet refused to help us, making her feel that she doesn't deserve anything better than brothel! Ha-ha-ha-ha-ha-ha! The Author of Discovery! Ha-ha-ha-ha-ha! The Author of Scientific Revolution Energetics! Ha-ha-ha-ha-ha-ha! The Fighter with Evil! The Apostle of Ethics! The prostitute of Brothel! Isn't this amusing Your Majesty Satan? How long will she believe in herself when everyone in her environment is under our pressure – scoffing, mocking, flouting, roasting her at every point and in every aspect! How long? We are all-mighty, Your Majesty Satan in our pressure on commoners. Even Prince Harry agreed to help us needless to say of commoners! Anti-utopia! Ha-ha-ha-ha-ha-ha! It is reality and we are not going to let this stupid scientist to take our omnipotence with her stupid Discoveries!

— Let us describe you our strategy with Tantalus' tortures of the scientist. We have made all this to her to leave her destitute with very essentials of life: she is great scientist we made her the subject of mockery for servants, she was lively beauty we made her ugly helpless invalid, she was attractive woman we made her subject of scorn for men, she loved friends and relatives we made her fear their life, she coveted family we made her subject of trade. We made her starving the very essentials of human dignity, the human warmth, to seek the piece of security and calm in world full of horror and pain.

— This was first part of our project «Tantalum». The second section was to offer to the exhausted destitute the most attractive temptations of life. This time our total control of her Internet Space much benefited us with this target. Imagine, Your Majesty, to the scientist starved in justice, humiliated, thrown in disgrace by her inferiors, we kept showing the faces of most famous and

most respectable, honored scientists: Happy Birthday, Einstein! Happy Birthday Mary Curie! Happy Birthday Bertrand Russell! Plato! Aristotle! Congratulations with Nobel Prize!

— Ha-ha-ha-ha-ha! We kept celebrating her Birthday as Great Scientist and concurrently introduced her our pictures of Happy Family's Life: the beauty husband, the beauty children, the comfort, the wealth! The cutest dogs, cats and all kinds of pets we could find! All for this exhausted to the death point scientist: acknowledgement of discovery, Nobel Prize, universities and Media, cutest children and pets, cutest love and friends with one little reservation: she must settle for a few husbands, not a single one! Ha-ha-ha-ha-ha-ha! Wasn't this amusing, Your Majesty Satan? This starving Tantalum sinking in the sea of most seductive temptations which remained like those of Tantalum beyond her reach! Ha-ha-ha-ha-ha-ha! Happy Birthday, Spinoza, would you like to have several husbands? Ha-ha-ha-ha-ha-ha!

— Of course, we adorned our suggestion as big honor: you are rare, you are talent, you are genius, you are art — world needs you. Will you make so much people unhappy leaving them without love of such a star like you? Have not you have a piece of heart? Produce your kindness, make many people happy! Ha-ha-ha-ha-ha-ha-ha! Happy Birthday, Einstein! Ha-ha-ha-ha-ha-ha!

— Well done, boys, It is smart, I agree. Really smart, unfailing strategy! Ha-ha-ha-ha-ha-ha-ha! HOW FUNNY! And our Einstein will awake from dreams in Brothel! Ha-ha-ha-ha-ha! Smart, guys, worth of every praise! And? I am eager to know the result!

— She didn't settle for several husbands, Your Majesty, she refuses to discuss her personal life. She keeps saying that we, SS (Secret Services) are Satanic servants and that she cares only for her Discovery. That our attempts to interfere with her personal life is Satanic attempts to destroy her as a Scientist and Author of Great Discovery.

— And she wasn't wrong. Exactly the state of affairs. I felt this, I felt this from the very start with your fake porno pictures, you are trying to cheat on me with your fantastic plans. We don't want

martyr, we want a good whore! This is fun, this is amusement! You are mad, I told you already! She is brilliant mind, one of the best minds ever born on this damn earth! She is enough clever to comprehend the distance between Einstein and Brothel, idiots! Kill her! Simply murder the snake, her science will bring honest people in power to replace all of you! Honest people in power! Do you understand the scale of menace, idiots? Fuck off your «Tantalum project»! Kill her immediately! Tantalum project is for you, pigs, always starved in your overindulgence in pleasures. They are another stuff, they are mind, they are martyrs, they are truth devotee! They ARE «Drama-mind»! Bring me her head while it is not too late!

— If you please, Your Majesty Satan! We have now absolutely genius plan! Royal Prince of Britain, Prince Harry, agreed to help us for enormous sum of money. He has earnest financial troubles, his father left him destitute. Now our victory is secured. He is here, you can talk to him yourself if you don't believe us! Prince Harry, come in!

— Nice curtsy, my dear prince. I still remember your Grandfather, the one sent as a king in Greece famous for its disgust to monarchy! Such a Disgrace for damn Greece, the enemy which invented Democracy! Deserved Disgrace! Ha-ha-ha-ha-ha! They scorned their own kings and we managed to sent them stranger to preside the monarchical throne! Ha-ha-ha-ha-ha! Devotee's of Democracy! Keep fighting Greece, keep them in their misery. And keep fighting Israel, the inventor of socialism. They are our two worst foes — foes of Leviathans of sadomasochism! Democracy and Socialism! Keep fighting them! Are you ready to join the project of DSSes? Are you aware this is project of assassination of scientist? You must know it now, at the beginning.

— Yes, I could hear all the discussion on the point. I agree under arranged terms. Will you pay me as you promised?

— Of course, we love men who love money. Money is in your pocket. Now, I crave to learn details of your new project. How is called your new project?

– «Togetherness tour, Good Friendship and Second Honeymoon». The thing is she dared to present her version of death of Princess Diana, accusing English Crown in assassination. She is dead man, of course, no one can approach sacred Crown of Leviathan and stay alive. She says there that this triangle was our strategy in murder of Diana – to make her feel secure and betray her trust. This is exactly what we intend to repeat with Tesla: to make her trust to Prince Harry and then to kill her. She is very fond of Diana, she risked her life writing honestly what she thinks of circumstances of her death (she always writes honestly, she is damn angel of the God). This is our chance to cheat her affection with help of Prince Harry. He will write to her and she will trust him. Conceive her destitution, her exhaustion, – which are success of our «Tantalum project». And here enters Royal Prince of Britain in direct contact with her! She will be lost and surrender his offer. Lately we will say that his account has been violated by hackers. No any risk even in case she will preserve screenshots of our contact with her page on Facebook.

– Our plan is simple. Prince Harry through cloudy hints and allusions will make her feel «togetherness tour, good friendship and second honeymoon». Then he will suggest her an expensive gift from Tesla Company – say, a car. The proposal with a car will send his «manager» with speaking name, say, «Graves» and speaking price, say – 66000 (diabolic numbers). She won't pay attention because she won't suspect the fraud. They are «good friendship» – this is task of Prince Harry. And when the car is transported to her very home we start the real operation. We will provide «graves» of her friends and expose in internet that she consciously sold out her friends and her family for a car with diabolic numbers, signing up the treaty with Satan to exchange car on graves of her friends. Of course, never pronouncing or mentioning her name: just pictures of cars in front of her home, pictures of agreement with «graves». Who will believe her that it was Royal Prince who intruded her Facebook page? It was she, the

poor destitute nothing! Who will spend time to look through her screenshots! People get blind with gloss of Crown.

— And here the real fun starts up. She gets broken under such total defeat and we are ready to produce the brothel and the whore in it! Where is scientist now? Happy Birthday, Einstein! Happy Birthday, Mary Curie! Happy Birthday, Bertrand Russell! Ha-ha-ha-ha-ha-ha-ha! Discovery is dead or ours, we can do with Scientific Revolution whatever we please! And we have one more whore to please our whims! Ha-ha-ha-ha-ha-ha! Is not this amusing, Your Majesty Satan? Do you believe now in our plan?

— The plan seems great with one little reservation. Do you agree to participate Prince Harry? This is the point I really doubt? Will you carry out the task?

— I am soldier of Her Majesty Crown, Your Satan Majesty! I was trained to other-ize enemies, trained well! I am soldier, Your Majesty, I know how to war, I know that target is to eliminate enemy. This is war. Never doubt my readiness!

— Then good and fine. Well done, boys. Go and kill the science and the author. Kill the damn democracy and socialism. Rescue our Leviathans of sadomasochism, the sacred shine of our Crowns! Keep fighting and the best of you will get ultimately the Crown of the World! Don't forget the law of Darwin and the law of Satan: the War is ruling the world. Survival of the fittest. Keep other-izing your rivals to kill them and to win the Crown of the World.

# **CHAPTER 13. THE LAUGHTER OF THE GOD. THE MEN OF DARKNESS. SECRET FUCKING SERVICES OF RUSSIA, USA, BRITAIN, FRANCE**

1. Royal Prince of Britain selling his honor for money
2. International Brothel of Patriots
3. French Revolution sold out for International brothel
4. Biblical myth on Delilah and Judean Sybil
5. Jesus, Tesla and Joseph and Maria

## **1. ROYAL PRINCE OF BRITAIN SELLING HIS HONOR FOR MONEY**

For stupid Ass-headed Apes of Darwinian paradigm Space of Intellect is Illusion. They laughed down the Plato's World of Ideas on grounds of childish argument of Aristotle. Plato says things are not real, the only reality is ideas of those things. Aristotle says ideas are abstractions, and only things are reality. Aristotle is right in this and still this does not cancel the World of Ideas. Because the thought of Plato needed evolvement.

It is not ideas of concrete things which constitute the Space of Intellect. It is laws, causations of natural energies which constitutes the Space of Intellect. These formulas of laws of energies produce the intellectual framework of Universe, set up by Maker. This statement of Plato's World of Ideas is invulnerable for argument of Aristotle.

Besides, we, scientists know this through our personal experience. For we spend our lives in Space of Intellect. This is why, the perverts and prostitutes from SS (Secret Services) making

Tesla's life a boiling hell through total control, failed to set up control on the Space of her True Existence – The Space of Intellect.

Tesla closed her eyes, concentrated her thoughts, and customarily arrived in Space of Intellect. She, like all other true thinkers, exercised this total immersion in world of thought every day, because only this mental concentration was her only and true existence.

Usually she used those meetings with her friends great thinkers to discuss matters on difficult points in science and philosophy, or to complain the severe injustice and atrocities she has been subjected by ruling classes of her age. But now it was another case. She was in hurry to share great joy with her dear friends: it was finish of too long and too hard ordeal; it was their mutual victory over the Evil.

All of them were present as usually. They never left her alone, her dear friends, her support and her help in those dreadful times when she was left on earth alone to work out and to protect from thieves Discovery of Psychic Energy. Her best friends they all were up for her again: Tacitus, Plinius, Juvenal, Persius, Senneca, Plutarch, Jesus with Judean Prophets, Plato, Albert Einstein and Marcus Aurelius, Spinoza and Descartes, Russo, Bertrand Russell and Katherine Tait,, Ernest Renan, Abraham Maslow, Erich Fromm, Karen Horney, Stenley Milgram, George Orwell, Seren Kierkegaard, Albert Camus, Simona de Beauvoir, Ayn Rand, Erich Remarque, John Mill, Herbert Spenser, Albert Schweitzer, Carl Jaspers, Kafka, Salinger, Herzen, Tolstoy, Chernyshevsky, Kropotkin, Chekhov, Merezhkovsky, Romen Rolland, Gandhi, Schelling and George Sand, Jonathan Swift, and Mark Twain, Byron and Shakespeare, Vladimir Vysotsky and Henryk Sienkiewicz, G. Gazdanov, J. Benda A. Fienkelcrout, Lessing and Ostwald, Proudhon and Comte, Flaubert and Maurois, H. and T. Mann and many many others

– My Dear Friends! My gratitude and my love to you remain infinite for all eternity!

I am happy to bring you good news! It is our victory. The Devils from SS (secret Services) of Russia, USA, Britain and France are defeated in their foul attempts to embezzle my Discovery on Psychic Energy, our mutual work which took longer than 2000 ears since the Axial Age of First Prophets.

You know, I have told you before, they kept trying to thieve Scientific Revolution Energetics from me. In vain. They are defeated. I knew the God wont allow Devils to overcome his Angels in such crucial point: for it was ours, his angels mutual intellectual product and mutual martyrdom.

– I cannot wait to learn the news, – said Einstein, – what is it again? Last time they failed to send acknowledgments from Cambridge University. What a stupid Secret Services they are! Stealing our work from us and sending to us confirmation that they received it from our hands!

– Ha-ha-ha-ha-ha!

– Exactly, Sir! This time they have sent Royal Prince of Britain, Prince Harry. Just imagine situation: he wrote to me on my Facebook page from THREE his official pages, offering me a Bribe from Tesla Company. An expensive car valued in 66 000 dollars. What you think of this, Sir? What you think of situation, Dear Friends?

– Royal Prince of Britain?! Are you sure, my dear sister? – asked Tesla Bertrand Russell in great amazement. – Oh, no. I don't believe they are still that foolish.

– Yes, Sir, exactly, The Royal Prince of England. His name is Prince Harry. He wrote recently memoirs narrating there that his father, the King Charles III, had left him destitute depriving him not only all access to finance but also cancelling all his official service for Britain including his achievements in past. The son had even to leave Britain in such circumstances and settle in USA, seeking for wherewithal to exist. SS) Secret Services) had found him And he settled for their suggestion to participate in hounding of me for big sum of money, I guess.

– Destitute Royal Prince of Britain! Ha-ha-ha-ha-ha! – laughed Bertrand Russell with his friend Einstein. – To participate

in bullying hounded invalid? Ha-ha-ha-ha-ha! They went mad, it is obvious.

– Yes, Sir, I have screenshots. I keep publishing screenshots on my page in Facebook, and keep sending publications to Media and world Universities. He asked me how I am doing. I gave him entire account on the misery of my plight: that I am scientist, the author of big discovery and that Russia, USA, Britain and France had struck a conspiracy to hound me to death and to embezzle my work – everything you know so well. I asked him if he could help me. He said he could if I was his «true fan». These are his exact words. I said he was a conceited ass. He said he can help me with publicity in press.

– He promised you to help with publicity in press?

– Yes, my Dear Friends, he said he must register my data in his company «Archewell» and then he can help me with publicity. I gave him all personal data he numerated – I have screenshots published in Facebook of entire conversation. Than, a man with speaking name RANDY GRAVES sent me letter on my email to inform me that my registration in «Archewell» is being processed and that I am a happy winner of a prize as a car from Tesla Company which costs 66000 dollars. I turned to my negotiations with Prince Harry – and he confirmed that Mr. RANDY GRAVES was his manager and that he knows of the prize as a car from Tesla Company. They have sent me letter from Tesla Company also promising to transport the car within 24 hours to the doors of my house and demanding to pay about 3000 dollars. I said I never needed and never requested the car and that it as mistake. Prince Harry replied that he is not going to fulfill his promise to help me with publicity in case I refuse to accept the car. He advanced that car as condition to fulfill his promise to inform press of my case as a hounded scientist.

– Royal Prince of Britain, found you in internet got in contact with you, heard your bitter complains, took data to register you in his company, promised help with publicity, and then refused to fulfill his promise DEMANDING TO ACCEPT EXPENSIVE CAR as

a Prize?? HA – HA –HA-HA-HA-HA- HA! It was not demand, it was Blackmail!

– I told him the same. These are my Posts on Facebook:  
The dead and stupid enemy of magic mentality without progress  
3000 years is gone and nothing changed  
Secret Fucking Services keep sending Dalilah to the people  
of God

I am not giant Samson, I am miserable Invalid in wheelchair  
But I am author of Greatest Discovery ever done  
This time Dalilah appears to be Royal  
Prince Harry, anashamedly arrived with a Bribe from Tesla  
Company and Graves (!) He loves money much and came to teach  
me to love money with diabolic numbers in 66000

Are you really so destitute Mr. Prince Harry as to trading your  
honor and your family? I don't ask you on God, truth and justice for  
you don't know what is it.

If you need money so much Mr Prince and want money so  
much you would better struck bargain with Secret Fucking  
Services directly, why addressing to me

One more corpse on your conscience? 26 now? Have you  
conscience, Mr Prince Harry?

Tell you Government and your Secret Fucking Services that we,  
People of God don't trade Truth and Justice

And that NO FORCE ON THIS EARTH WILL TAKE MY  
DISCOVERY FROM ME!

DIRTY THIEVES!

I like this picture with car of John Kennedy he had been killed  
in. The car of Assassination.

It resembles the Car if Assassination from Tesla Company and  
Graves, suggested by Mr. Prince Harry

Isn't it?

Soon:

Satirical Essays with Starring Prince Harry as a Prostitute  
thieve trying to rob Author of Scientific Revolution Energetics  
of his Discovery

Thank you Your Majesty  
For infinite material of your idiotic memoirs.  
It is enough to supply volumes of Satirical Essays.  
I don't intend to stop before the Date My Discovery will be back to me, it's owner.

The bigger Crown on head of Thief the bigger Infamy. How is doing your friend Putin, the Raper? With corpse of Navalny he must feel very proud. When do you plan to produce next corpse of your collaboration?

The corpse of Author of Discovery of Psychic Energy?

– I told him that it is obvious he was not going ever to help me with Media, that he is working for conspiracy of SS (Secret Services) which aims to rob me of my discovery, to defame me, and finally to murder me. I accused him directly in participation in attempt to murder and to rob scientist. Do you know what he did in response? The Royal Prince of England? He wrote me again to inform me that I am crazy because I don't love money. On my retort that we scientists I devotee of truth, and that his mother also had died for truth, he said that his mother was reach and had money to give to poor, «not like you crazy». This is response of Royal Prince of Britain on my direct accusation him to be complicit in murder of scientist. He tried to persuade me that money is good and that not to love money means to be crazy. I suppose he loves money much if he settled for such foul murder of scientist.

– Prince Harry named himself «Prince Hamlet» in his memoirs, alluding thus that his mother was killed. AT least Hamlet's parent was killed and Hamlet is a man famous for this fact. Prince Harry also writes in his memoirs that he was in tunnel of automobile catastrophe of his mother and that he does not believe that catastrophe was an accident. He speaks of his ruined childhood by the disappearance of his mother and that «his war began» the data she died. One would think he would never commit participation in murder of innocent person leave alone hounded scientist with great impact on world science. And yet and yet. He

takes the same strategy: «togetherness tour, good friendship and second honeymoon». What level of degradation he reached to fall so low?

— My dear Friends, it is apparent now for me and for you that the whole strategy of SS Conspiracy was that of Biblical Delilah and Samson. They succeeded first time with American-Greek businessman and they sent Second Delilah to reiterate the stupid story. They think in sober earnest that such internet soap bubbles story gives them right to maim, to rape and to murder scientists. Prince Harry says in his memoirs that he is soldier obedient to ANY COMMAND of Senior Officer and that he was trained to «other-ize» enemies from human race in order to be able to calmly to murder them. And trained well. What you think of all this infamy, my dearest friends? Do you understand now why I have said that it is our ultimate victory? Instead of Biblical Myth on Delilah and Samson they have got disclosure of Criminal and Immoral behavior of Royal Prince and therefore disclosure of SS Conspiracy as Criminal organizations – thieves and assassinators.

— They will for sure murder me, I now. One should not be genius to understand nature of murderers. The triumph is another fact. They will also for sure fail to defame me and fail to embezzle my Discovery on psychic energy. Our discovery! And that was a goal! «I will show your infamy and your nudity», says Lahveh.

Great scientists meet Tesla's words with Stormy Applause. There was an outburst of inextinguishable laughter. «Victory! Victory! We have won victory ultimately!». The happiness of Tesla's friends was absolute and total.

## **2. INTERNATIONAL BROTHEL OF PATRIOTS**

— You are right, it is insufferable disgrace for British Crown, — said Russell wiping tears of laughter, — and you have given correct response. It is an injured snake waiting its moment to bite you with mortal poison. Fear nothing. Remember we are here, waiting for you. Remember, you are one of us, and they are nothing but

murderers. And yes, you are right, it is complete victory. Discovery is beyond reach of thieves!

Julian Benda («Treason of Intellectuals») took the floor next to laugh down the «Patriotism» of Devils who loves nothing but their power.

— Each of members of this Infamous Conspiracy — Russia, America, Britain, France — officially are foes, belligerents in bloody war in Syria, in Ukraine, especially in Ukraine: Russia against USA, UK, and France. Are not they belligerents responsible for rivers of human blood, for thousands of life's of innocent people, for all endless unhappiness brought by the war in people's houses? Do not they accuse each other in mortal sins and in wickedest of crimes every day? And what this «Patriots» are doing in reality behind the people's back?

— They had struck a bargain against Science and against Honest people as if they were an One Integral Soul! They had set up the one Brothel for ALL OF THEM to amuse themselves between the battles of Circus of the War! They surpassed in this the brothels of Tiberius, Caligula, Nero and Heliogabalus!

— The Patriots! Ha- ha- ha- ha- ha- ha! The Patriots! Ha-ha-ha-ha-ha! The Prostitutes! Home Prostibilis! Secret Fucking Services! Ha-ha-ha-ha-ha-ha! Nero's Circus! Fucking on blood of innocent people! Ha-ha-ha-ha-ha! The Patriots!

Stormy Applause, in particular from Cicero, Albert Schweitzer, Ernest Renan, Leo Tolstoy, A. Herzen, P. Kropotkin, Carl Jaspers, Bertrand Russell, Herbert Wells, Romain Rolland, Albert Einstein, Jonathan Swift, A. Toybee, Gandhi, Proudhon!

The next genius to take a floor was Leo Tolstoy («Critic of dogmatic theology», «Kingdom of God within you», «Kreutzer sonata»):

— My eyes bleed with tears to observe this infamous regime in Russia. The Patriots! I have warned you again Patriots many times! I told you the Patriots are the ruin of the state!

— Consider Putin's regime. Regime of these really Ras — Putin men, these perverts I mentioned in «Kreutzer sonata». Russia

permitted to set up as President the man who came in politics with Prostitutes. He used prostitutes to defame General Prosecutor and succeeded in it! And no single person had rose his voice to condemn the statesman who committed such criminal measures in pursuit of such targets! What this means for statesman to employ Prostitutes in his job? What is Prostitutes? They are perverted human beings, the ones sold out for foul slavery, «the garbage of mankind» as Schopenhauer putted it. They are product of meanest criminal activity, the victims of gravest crime. How is it possible that statesman overtly commit employing Prostitutes in his job which implies «fighting crime»? And how is it possible that his «Homeric feat» had been shown on state Russian TV for entire country and no man ever appeared conscious enough to find this fact outrageous? How is it possible I ask you? Conversely, they kept applauding to his «Homeric feat» and they had made him President of the Russia! Is this really the face of Russia? The face of Prostitutes and Prostitution? Putin confirms this when saying that Russian prostitutes are the best prostitutes in the world!

– They have sold out everything that was sacred in Russia.  
– They sold out Russian Literature – the God's revelation given to our country. It was Russian Literature which prepared Great Russian Revolution and overthrown of Czarism regime. For it is Christian literature, it is divine literature of true genius, of humanity, of democracy, of socialism in true Judean sense of this word. It is literature of human fraternity, literature of ethics as Law of God

– for all mankind, literature of divine spirit of generosity, kindness, of conscience and compassion. And literature of Laughter over the «Kingdom of Beast» as Merezhkovsky putted it writing on Czarism. Literature of unreserved fight with Evil, with Tyranny, with wickedness and hideousness of sadomasochism. Yes, it is Christian literature in true sense of this word. In Judean sense of word of fight with physical control of Leviathans for it was Jesus who accomplished Judean philosophy of Fight with Leviathans in foundation of Christian

Church – the Church of fraternity and socialism in very essentials of its theology.

Marxism-Leninism has ruined the Christianity of Russian literature because it is based on Darwinian paradigm. There is no democracy and fraternity in the world of survival of the fittest, only godless totalitarianism.

Putin's regime has sold out everything authentically Christian: Russian literature and philosophy of Gospels. And reserved only godless Marxism-Leninism and Czarism – the dream of their politics, the rebirth of Russian Empire.

– They have sold out Kropotkin, Herzen, Merezhkovsky, Dostoyevsky, Chernyshevsky, Chekhov, Nekrasov, Belinsky, Turgenev, Saltykov-Shedrin, Vysotsky, Pushkin and Lermontov. Show me please Pushkin or Lermontov as advocates of Czarism! All of them geniuses, all of them divine spirit of human fraternity.

– And the only friend of their regime – V. Nabokov, the pervert and advocate of czarism like all of them.

– They have sold out the Jesus' Gospels with their bold reconstructions of ancient Leviathan of sadomasochism and magic mentality («Происхождение суверенитета» Н. Грачев, «Революция консерваторов» В. Соловьев, «Духовно-нравственная безопасность» М. Зеленков). For Jesus' Gospels is accomplishment and evolvement of old Judean fight with sadomasochism of Leviathans in order to establish fraternity and peace for entire mankind.

– Putin's regime keep flouting Gospels, keep flouting Russian classical literature, creating ignorant, talentless, stupid justifications of Leviathans of sadomasochism, rejecting Reason, Science, Progress of Civilization

– And finally this Cosmic Infamy with hounding of Tesla, the Russian scientist, having made greatest discovery ever. This is indeed true Patriotic Deed. No joking! The more regime claims to be Patriotic the more wicked and inimical to country and to mankind it is!

– And consider the depth of the shame of the Regime: their own bottomless stupidity does not allow them to doubt the

omnipotence of power of Leviathan, they are in permanent awe of power of Leviathans: the cruelty of Tyrant, the infinite money systematic robbery of people, the piggish «pleasures» of perverts. And they throw all the weight of this giant Leviathan on fragile shoulders of one single genius! They broke her backbone and left her helpless invalid. They kept strangling her with total control, they made her starved in very essentials of life – sun, air, communication with people, friendship, family. And what??? Neither cruelty, nor money, nor pervert conveniences of Leviathan turned to be capable to seduce crushed and nearly strangled one single soul of God!

– This is the Laughter of the God! This is the victory of the God! You scorn woman because of your sadomasochism! God has sent you a woman to demonstrate that psychic energy, the Holy Spirit of Intellect has no sex, that Spirit is the same for men and for women! You despise fraternity of human beings because of your sadomasochism! God has sent you irrefutable proof, scientific argument that mankind is oneness as Controlling Energy of Intellect. You despise Jews because of Judean fight with sadomasochism, because of «socialism» of Torah and Christian Church. You despise poor people, you despise lower classes, you despise all the world beyond Europe and USA? Putin's regime of Russian Empire despise everyone who is not Russian. God has sent you poor statusless female scientist with Jewish roots and no defined nationality (what is Osetians? Persians? Local aborigines? Russians? Arians? And what is Georgian? Semitic?)! Ha-ha-ha-ha-ha-ha! Ha-ha-ha-ha-ha-ha!

### **3. FRENCH REVOLUTION SOLD OUT FOR INTERNATIONAL BROTHEL**

Then Ernest Renan stepped forward («The future of the science», «History of people of Israel», «Life of Jesus», «AntiChrist», «Marcus Aurelius»):

– I am ashamed to observe but really laughable appears in this light of hounding of Tesla The Great French Revolution! The Great Heroes of French Revolution!

- J-J Russo!
- Marquis de Lafayette!
- De Condorcet!
- Emmanuel-Joseph Sieyes!
- Jean-Paul Marat.!
- Maximilien de Robespierre!
- Georges Danton!
- Saint- Just!
- Napoleon Bonaparte!

Do you still remember the Ideas and Values of French Revolution? Fraternity, Equality, Freedom? Do you? And are you still that proud of your Great Revolution with international values of fraternity of mankind?? Are you still Great Republic of Liberal Legislation of Napoleon Bonaparte? Are you still people of antique civilization of Freedom, descendants of Roman Natural Law and Greek Democracy? Are you still French liberals of Great Revolution?!

Then how could this happen that Great France of Great Revolution, that Great Republic of Napoleon Bonaparte degraded in Secret Fucking Services?! Please, give me account how could such damn shame have happened with French Republic? Secret Fucking Services? Is this your new face, Great French Revolution?

– What would do Spirit of French Revolution to Scientist who has brought the Light of Knowledge on this miserable earth? I know and I will tell you: the Spirit of French Revolution would admire and appreciate and gratify and felt honored to have advantage to participate in such Great Event of our Age! As a last resort Spirit of French Revolution could have afforded to make debates, controversy, to produce argument in case they doubt the truth!

– And what we observe with Secret Fucking Services! They see Truth, they see Great Science and Great Discovery and they

Shit at Corners on the head of Scientist! Secret Fucking Services is not Governmental Body, it is not Serious, not Earnest! It is Satanic body, soap bubble of Vanity of sadomasochism! You shit in darkness on head of Scientist in hope that no one can see you! Ha-ha-ha-ha-ha-ha-ha! The stinking misery, the cosmic infamy! You have no courage, you have no truth in your activity to do things overtly, openly, under the light of God's Day, under the shine of Human Reason! You are not State, you are not Rational Instruction, you are ignominious Secret Fucking Services! And this is really laughable, you, heroes of Great French Revolution! Ha-ha-ha-ha-ha-ha-ha-ha! As Jesus said you are men of darkness, men of evil, men of soap bubble which disappears with light of the day because it has no any truth and any reality in itself.

– What are you doing, you heroes of French Revolution with Great Scientist, with Author of Discovery of Psychic Energy, with Author of Scientific Revolution Energetics? Your stupid French businessman who encountered great bliss to work with her and to help her first steps n science! What he did instead? He was breaking his neck to seduce the scientist and felt offended when he failed! He felt offence so poignant that he informed Secret Fucking Services to make them to fulfill his failure! Ha-ha-ha-ha-ha-ha-ha-ha! This is laughter through the bloody tears of shame! This is indeed Homeric feat of heroes of French Revolution!

– What have we to think under such terms on case with Princess Diana's dark circumstances of death? Should we think that it was you, heroes of French Revolution who helped in assassination of another saint soul? For it is the same handwriting of Secret Fucking Service: the same men of darkness who has nothing to say to the world in terms of reason and ethics, nothing what makes any sense, nothing real which survives the light of God's day. The men of soap bubble vanity of sadomasochism, who makes evil in darkness because they are mad men. They affect «togetherness, good friendship and second honeymoon» brooding plans of «most foul murders», of «multiple

murders» with mediation of Secret Fucking Services. She was Princess of Light of Spirit fighting with ugly Leviathan, and Secret Fucking Services presented her as hysterical woman obsessed with love affairs who had lost her head in pursuit of another sexual partner. What can we say of such Secret Fucking Services as State Institution? Is there any State which would admit that such body could represent the State? Have they anything to say to people in light of Reason, of Ethics, of any Sense of Human beings? And these services represent today the States! Ha-ha-ha-ha-ha-ha-ha-ha!

– And again, if these services are killing Tesla, the Great Author of Great Discovery with the same methods of madmen of darkness, fearing any open argument or any open accusations, and shitting in corners through their «fucking services» that what we have to think of case with Diana? Diana was not great scientist, she hardly had any education beyond school and confectioner's diploma. She was a young girl who married Prince of Wales. This is why they succeeded in her case. The bigger was their confidence in case with Tesla: to succeed with Princess and to fail with poor destitute the stupidity of «fucking services» could not have imagine such course of events. Because they are ignorant naught, who knows nothing on laws of psychic energy, on might of Divine Spirit of Intellect! This is laugh of God, this is victory of God – it is the end of your abuse of women, scoundrels! Ha-ha-ha-ha-ha-ha!

#### **4. BIBLICAL MYTH OF DELILAH AND JUDEAN SYBIL**

The next speaker, Henryk Sienkiewicz («Quo Vadis»), pointed out the following:

Thank you my friends for your warm reception of my novel on age of Antichrist Nero, the «Quo vadis». I did my best to demonstrate their that it was immorality of immature philosophy of the Antiquity that ruined ancient civilization, and

that it was the morality of Christianity that preserved and redeemed the civilization through the dark middle ages. The greatest gift God had to offer was given to Greece: the Birth of Reason and Science and Great Art. And all of these luxury was wasted and squandered in fictions of immature mind and ultimately in philosophy of immorality and cynicism. It was inevitable for cradle of mind, and it is unforgivable for the mature mind of modern sophisticated science. And what is Darwinian paradigm? It is recrudescence of old and fatal mental disease of antiquity.

The meaning of the Biblical Myth on Delilah and Samson is to demonstrate that biological level (biological energy) and spiritual level (psychic energy) within the human being are irreconcilable. Man must choose between existence of a beast on the level of biological energy and existence of a human being on the level of energy of reason and ethics. Those who think that over-indulgence in life of beast does not damage his mind commits gravest mistake because he is already degenerate who has lost all powers of his mind.

It was another case with Homeric mythology. Biblical philosophy evolves in search for Peace (Isaiah, Second Isaiah, Judean Sybil). While Homer's mythology of «Illiad» remained still hymn to the War. Bible glorifies friendliness as fraternity of the mankind, while Homer is poet of rivalry of HubrisEgo of individuals – the godlike heroes. Bible glorifies righteousness and virtue of one God of ethics and truth while Homer magnifies rivalry between immoral Olympic Gods.

Juvenal in Third Satire says on Greek immorality:

«Some latent charm, in every act they trace.  
And swear you belch – with a peculiar grace  
None can escape their execrable lust;  
No wife with them, with them no daughter trust;  
Trust not, within their reach, thy tender son,  
Nay, do not leave thy grandam quite alone'  
The secrets of thy home, their eager ears  
Imbibe, and sift thy follies and thy fears.

Juvenal, «Satire II»:

When, preaching morals, these Impostors come,  
Stoics abroad, and Bacchanals at home.  
Egregious Dunces! – though in moulded clay  
Heads of Chrysippus every Hall display  
(For he becomes at once a sage with these.  
Who buys up every Pittacus he sees,  
And bids his friends admire the known antique,  
Cleanthes' bronze, or Plato's marble cheek!)  
Trust not the Face; lewdness in solemn guise  
In every street for ever meets the eyes  
Dost thou at vice thus raise the hue and cry.  
The foulest of the foul Socratic sty?

Renan in History of Israel pointed out that Judaism had overcome «Greek immorality and Egyptian meanness». And that Judean Sybil pleaded Greece to reject its Idols of Olympus to heal the immorality and the unreserved pride. Juvenal seems to be in solidarity with Judean Sybil (Satire VIII):

Nor deem the sentence mine – I read thee here  
A solemn truth, as Sybil's page sincere!  
Nietzsche, «Thus spoke Zarathustra»:  
«Twas once methinks year one of our blessed Lord,  
Drunk without wine, the Sybil thus deplored:  
How ill things go!  
Decline! Decline! Never sank the world so low!  
Rome now hath turned harlot and harlot-stew,  
Rome s Caesar a beast, and God hath turned Jew!»  
E. Renan, «History of Israel»:  
«Having thus become masters of the riches of the  
world, the Romans gave themselves up to a venality  
hitherto unexampled and unequalled since. The  
Romans of that day were giants upon the earth, but  
giants enslaved by one desire, -eager, greedy, voluptuous.  
That gold which flowed in by handfuls, those  
new delights of which they had never dreamed,  
turned their heads. Italy was originally a poor  
country; life there was joyless and austere. Greek  
life, simple and delightful, was not a life of opulence.  
Asia, far richer and more sumptuous, changed all

these notions. Now they knew luxury. The Roman generals gave themselves up to the wildest excesses. Antony, in particular, became a veritable idiot. He who was peerless in battle seemed to have lost his reason. His daily life for ten years was void of common-sense. He gave himself wholly up to folly».

I agree with my friend Renan, voluptuousness made Antony a complete idiot\$ and not only him. The entire Rome as Nietzsche says became the beast and the brothel. Consider the monstrosities of such perverts like Evil Emperors of Rome: Tiberius, Caligula, Nero, Commodus, Heliogabalus! They had ruined Rome and entire antique civilization! Observe Antichrist Nero, an admirer of Olympic Idols, his life become as fictitious and hollow as senseless life of Olympic Idols, deprived of ethics, of Good as militant force in fight with Evil.

Juvenal, Satire III:

Who, if we flatter'd, thus would be deceiv'd?  
The Greek alone may lie – and be believ'd.  
Is he more perfect in mimetic art.  
Who on the stage sustains the actor's part;  
Thais, or robeless Doris, when you'd swear  
Disguise was none, but simple nature there;  
The sex, without deception, and maintain,  
Below the zone, that all was smooth and plain.  
And yet Demetrius, Hsemus, Stratocles,  
On Grecian boards might well despair to please;  
Their's is a race of actors; do they see  
Another smile, they laugh outrageously!  
Weep – they assume the sympathising tone,  
And utter sighs, responsive to thine own;  
Demand a little fire – the shivering crew  
Bawl for their cloaks, and are as cold as you;  
Let but a moment pass, and whisper c heat,  
And mark, if only one shall fail to sweat!  
Oh, 'tis in vain, compar'd to such as these,  
Mere fools are we, they can whene'er they please  
Be what they will – prepar'd by night or day.  
The well-dissembled features to display.

Do you know what is really laughable? To relapse in the same disgrace of beast conditions, of idiotic dullness again now, when cradle of mind is so far removed in past, when Scientific Revolution Energetics is celebrating its victory in physical science for a century now! We still have infamous Darwinian paradigm in social science! We still remain the idiots of immature mind of antiquity! We still endanger our civilization to be wasted and squandered in stupid fictions of schizoid sophisms!

Observe the Culture of contemporary USA! Renan says that Roman venality and Roman perverseness has been hitherto «unexampled and unequaled». It was you Mommsen who predicted the USA will inherit the gravest evils of Rome which ruined it. Indeed, Darwinian paradigm has liquidated ethics and morals much more efficiently than any fabulous roman perverseness. The God of world of social Darwinism is Trade, Money and Violence. They trade all they have – «pleasures of body», for they don't have and know what energy of psyche is. Fromm termed this state of affaire – the world of consumers. Indeed, all penetrating materialism has canceled altogether with ethics the mere mindfulness with any needs of spiritual level. This is again the world of beasts and world of brothels. Just try cultivated movies of that world.

Say, «Pretty woman» or «Once upon a time in America» or the many alike movies. You would cry with crocodile tears in concert with Jerome Salinger and Mark Twain – laughter or woe, I don't know. Jerry Poras and Jim Collins also reported in their research on «visionary companies» that leaders of those opposed to companies to visionary (successful) ones as kings of Leviathans are opposed to democratic leaders liked to watch and compare themselves with «such idiotic movies as Rambo». Indeed, it is perfect instance of recrudescence of ruin of Rome: the dissolution of democracy in monarchies of Evil Emperors.

But the real sarcasm on disintegration of democracy in America you will find in brilliant writing of Stanley Bing – «What would Machiavelli do», who underscores there that

«evolution» means abandon of ethics and armament with foulest meanness for survival of the fittest. He also laid parallel between great empires and modern giant corporations: senseless pursuit of bigger dimensions.

## 5. JESUS, TESLA AND JOSEPH AND MARIA

Then Jesus came out, approached Tesla and holding her hand asked her:

— Is it true my sister that you are alone with your old mother in misery of your invalid conditions?

— Yes, Jesus, the Devils think this extremely laughable. They have made their chief amusement from mocking my misery

— Fear nothing, my sister, they are soap bubble of dead and stupid energy. Do you remember what a mockery they have made from me? Do you remember the Circus of Nero with Christians as burning torches? Fear nothing all of us are proud of you. You have your home. Look again around — Do you need any other home?

— Oh, No! I dream to remain with you forever!

— Well, that wipe out your tears, your work is done. Thank you from all of us. Let me hug you, child! You are not in misery, you are not alone with your old mother, you are with all of us, remember this!

— I thought we intended to laugh, — said Tesla smiling through tears, — I am fine, I don't need any other comfort!

— Is it true that your mother's parents' names have been Joseph and Maria like names of my parents?

— Yes, Jesus, this is exact truth

— — you see we are children of the same parents, my sister. Now stop crying. We are going to laugh the goddamn devils down. Do you still remember?

Oh, that shine of smile of Jesus!

— Actually, I don't know what to do: to cry or to laugh observing the world relapsing in catastrophe which had ruined first attempts of civilization.- said Jesus

— Christianity is helpless now to rescue the world because it has been transmuted in pre-logical magic mythology. Judah Maccabeus is again fighting in Jerusalem to preserve the Judean Sybil from dissolution in Darwinian paradigm. And again Jerusalem is endangered to be destroyed in this war. There is the only solution and the only remedy: Scientific Revolution Energetics as a next stage of revelation, now in scientific language. This means that laws of psychic energy described in Torah and Gospels can be justified and demonstrated through scientific methods.

E. Renan, «History of Israel»:

«The sacred history of our author was a sort of pendant in verse to Eupolemus or Artapanus, composed, according to the taste of the times, of a singular mixture of the Bible and of Greek fable. The Titans and the sons of Kronos are associated with mythical stories of Babel. Daniel is in this the inspirer of our poet. The succession of empires is to him the same as to the Seer of Palestine. | To the four empires he is now able to add that of the Romans, which he represents as terrible, destruction-rapacious, and oppressive. Its luxury, its abominable manners, the vices it has scattered wherever it came, its haunts of profligacy for boys, have debauched the whole world. The people of God will reign at the last; they will guide all mortals upon the way to life. The judgment of God will fall upon the gentile world with blood and fire. War, the greatest of all evils for those who do not believe in the immortality of the soul, will disappear from the earth.

This Jewish Sibyl assuredly has ideas the most moral, pure, and elevated. She apostrophises Greece as a sister who has gone astray. She loves her. All her woes come from idolatry, the fatal invention of certain wicked kings of old time. Monotheism was in the beginning; it is the primitive religion. O, Greece! why hast thou put thy trust in men, in mortal princes who cannot escape the doom of death? Why dost thou offer vain presents to the dead, and sacrifice to idols? Who has put error into thy mind? Who has led thee to this attempt to hide thyself from the face of the

Great God? Ah I rather revere the name of the Father of all things; let his name not be unknown to thee! Proud kings have reigned over the Greeks for fifteen hundred years, and they have introduced evils amongst mortal men, corrupting them by the worship of many idols of gods who have suffered death; and they have filled your mind with vain things.

Sometimes the author seems to mistrust his own illusions, and tries to alarm that Greece which to him seems so hostile to Israel, and which he despairs of winning: –

Ah, hapless Greece! lay aside thy thoughts of pride. If thou wouldst care for thyself, pray to the Immortal with thy whole heart. Send back into this city the irresolute people t who came out from the Holy Land. Do not stir Camarina; it is better that Camarina should not be stirred. Do not rouse the leopard from his sleep, for fear of drawing down misfortune on thyself. Calm thyself; do not nourish in thy bosom the cruel and audacious pride which urges thee on to this terrible struggle. Serve the Great God, that thou mayest have part with them % at the coming of the dreadful day of judgment.

Then comes the era of perfect happiness. Here the Sibyl simply copies the Second Isaiah :

There shall be no more swords drawn, no more tumult on the earth; no more of those deep shakings which disturb the groaning soil; no more war, no more drought, no more famine, no more hail, so harmful and destructive to all fruits. Great peace will reign upon the earth; kings will always observe their treaties. The Immortal in the starry skies will give to men in all the earth a common law, which will teach unhappy mortals what they ought to do....

And then shall arise a kingdom f which will last forever, and extend over all mankind».

# GOSPEL ON TESLA'S RAPE



СЛЕДСТВЕННЫЙ КОМИТЕТ  
РОССИЙСКОЙ ФЕДЕРАЦИИ  
(СК РОССИИ)

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Следственное управление  
Следственного комитета  
Российской Федерации  
по Республике Северная Осетия -  
Алания

27.05.2021 № 221/4-р-21

✓ Хугаевой Л.Р.

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Направляется для организации рассмотрения обращение Хугаевой Л.Р. от 19.05.2021, поступившее в Следственный комитет Российской Федерации из Управления Президента Российской Федерации по работе с обращениями граждан и организациям.

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# TESLA LEILA KHUGAEVA THINIKASHVILI



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РОССИЙСКОЙ ФЕДЕРАЦИИ

УПРАВЛЕНИЕ  
ПРЕЗИДЕНТА РОССИЙСКОЙ ФЕДЕРАЦИИ  
ПО РАБОТЕ С ОБРАЩЕНИЯМИ ГРАЖДАН  
И ОРГАНИЗАЦИЙ

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«19» мая 2021 г.



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Главный советник департамента  
письменных обращений граждан и  
организаций

С.Фатуев

# GOSPEL ON TESLA'S RAPE

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СК РОССИИ

Главное следственное управление  
по Северо-Кавказскому  
федеральному округу  
пер. Садовый, 19, г. Ессентуки,  
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07.07.2011 № 2015-088411

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В Главном следственном управлении СК России по Северо-Кавказскому федеральному округу рассмотрено Ваше обращение о длительном и неэффективном расследовании уголовного дела, возбужденного по факту совершения насильственных действий сексуального характера в отношении Дзестеловой В.А.

При разрешении обращения в данной части установлено, что длительность расследования указанного уголовного дела, находящегося в производстве Главного следственного управления СК России по Северо-Кавказскому федеральному округу, вызвана объективными обстоятельствами. Фактов волокиты и ненадлежащего расследования уголовного дела при его изучении не выявлено. Следствием принимаются все возможные меры, направленные на установление обстоятельств происшедшего и лиц, причастных к совершению расследуемого преступления.

В части несогласия с решением, принятым по результатам проверки сообщения о совершении на Вас нападения в марте 2015 года на территории г. Москвы, а также в части доводов о коррупции в министерстве образования и науки Республики Северная Осетия-Алания копии Вашего обращения направлены для организации рассмотрения руководителям Главного следственного управления Следственного комитета Российской Федерации по г. Москве и следственного управления Следственного комитета Российской Федерации по Республике Северная Осетия-Алания соответственно, поскольку разрешение обращения в данной части не входит в компетенцию Главного следственного управления СК России по Северо-Кавказскому федеральному округу.

В случае несогласия с результатами разрешения обращения Вы можете обжаловать их в установленном законом порядке вышестоящему руководителю следственного органа, прокурору либо в суд.

Заместитель руководителя пятого отдела  
управления по расследованию особо важных дел  
полковник юстиции

Е.А. Криваšeëв

АГ 0220797

# TESLA LEILA KHUGAEVA THINIKASHVILI



УВД по ЦАО ГУ МВД России по г. Москве  
ОТДЕЛ  
МИНИСТЕРСТВА ВНУТРЕННИХ ДЕЛ  
РОССИЙСКОЙ ФЕДЕРАЦИИ  
ПО БАСМАННОМУ РАЙОНУ  
ГРОДА МОСКВЫ  
(ОМВД России по Басманному району г. Москвы)  
гр. Хугаевой Л.Р.  
lkhgaeva@yahoo.co.uk

No.

OTBET

Уважаемая Лейла Романовна!

Ваше обращение 3/217711636361 Отделом Министерства Внутренних дел  
России по Басманному району г. Москвы рассмотрено.

В результате проведенной проверки факты, изложенные в обращении не подтвердились, Ваши доводы признаны не обоснованными, обращение не поддержаным.

В ходе проведения проверки установлено, что в соответствии с приказом МВД РФ от 30.06.2012 года № 655 «Об утверждении Перечня документов, образующихся в деятельности органов внутренних дел Российской Федерации, с указанием сроков хранения» и в соответствии с п. 339 п.63 «Журнал учета входящей корреспонденции» и «Книги учета заявлений и сообщений о преступлениях, об административных правонарушениях, о происшествиях» за 2015 год уничтожены в связи с истекшим сроком хранения (5 лет). В связи с чем установить местонахождение материала не представляется возможным.

Разъясняем Вам, что в соответствии с часть 4 статьи 5 Федерального Закона № 59-ФЗ от 2 мая 2006 года «О порядке рассмотрения обращений граждан Российской Федерации», Вы имеете право обращаться с жалобой на принятые по обращению решение в административном и (или) судебном порядке в соответствии с законодательством Российской Федерации.

## Начальник

С.В. Андреев

# GOSPEL ON TESLA'S RAPE

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СК РОССИИ  
Главное следственное управление  
по городу Москве  
(ГСУ СК России по г. Москве)

ул. Арбат, д. 16/2, стр. 1,  
г. Москва, Россия, 119902

23.07.2021 № 216/1-р-21 (77грск-19288)  
На № \_\_\_\_\_ от \_\_\_\_\_

Хугаевой Л.Р.

lkhugaeva@yahoo.co.uk

В Главном следственном управлении Следственного комитета Российской Федерации по городу Москве (далее – ГСУ СК России по г. Москве) рассмотрено Ваше обращение от 19.05.2021.

В соответствии с п. 4.1 ст. 11 Федерального закона № 59 ФЗ от 02.05.2006 «О порядке рассмотрения обращений граждан Российской Федерации», в случае, если текст письменного обращения не позволяет определить суть предложения, заявления или жалобы, ответ на обращение не дается и оно не подлежит направлению на рассмотрение в государственный орган, орган местного самоуправления или должностному лицу в соответствии с их компетенцией.

На основании изложенного, предлагаю восполнить данные о конкретных обстоятельствах совершенных в отношении Вас противоправных действиях, указав при этом адрес места происшествия, наименование территориального следственного органа, которым проводилась проверка или возбуждалось уголовное дело по данному факту, после чего повторно направить обращение в адрес ГСУ СК России по г. Москве.

Заместитель руководителя первого  
контрольно-следственного отдела

Н.А. Потоцкая

ГБ 0273381

# TESLA LEILA KHUGAEVA THINIKASHVILI



СК РОССИИ

Следственное управление  
по Республике Северная  
Осетия - Алания

(СУ СК России по РСО – Алания)

ул. Пушкинская, д. 2,  
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13.08.2021 № д16-142-21

Хугаевой Л.Р.

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## УВЕДОМЛЕНИЕ

Рассмотрение Вашего обращения от 19.05.2021 № 749119, направленного Президенту Российской Федерации, Главным следственным управлением Следственного комитета Российской Федерации по Северо-Кавказскому федеральному округу в части приведенных доводов о коррупции в министерстве образования и науки РСО-Алания поручено следственному управлению Следственного комитета Российской Федерации по РСО-Алания (далее – следственное управление), куда оно поступило 16.07.2021 и разрешено в пределах имеющейся компетенции.

Довожу до Вашего сведения, что предусмотренных действующим законодательством оснований для принятия мер реагирования в отношении указанных должностных лиц не имеется, поскольку изложенные в обращении доводы не содержат достаточных сведений об обстоятельствах, указывающих на совершение нарушений установленного порядка и правил при выполнении возложенных обязанностей и осуществления имеющихся правомочий в ходе службы, на неисполнение или ненадлежащее исполнение возложенных трудовых обязанностей.

Разъясняю, что поскольку в обращении не содержится сведений о совершенном, совершающем или готовящемся преступлении, а информируется о произошедшем событии и несогласии с решениями должностных лиц, принятыми в соответствии с их компетенцией, оно не может служить основанием для постановки вопроса об их уголовной ответственности, а равно производства в отношении них процессуальной проверки в порядке, предусмотренном статьями 144, 145 УПК РФ.

При несогласии с данным решением Вы вправе его обжаловать в порядке, предусмотренный пунктом 4 статьи 5 Федерального закона «О порядке рассмотрения обращений граждан Российской Федерации» от 02.05.2006 № 59-ФЗ.

Руководитель  
контрольно-следственного отдела  
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А.К. Баграев

СА 0021673

**BOOK II HEBREW PROPHETS AND  
DISCOVERY OF PSYCHIC ENERGY  
(SCIENTIFIC REVOLUTION  
ENERGETICS)**

# **CHAPTER 1. METAPHYSICS OF INTELLECT AS PIVOTAL POINT OF RELIGION AND SCIENCE**

1. The Revelation of the Israel
2. The Philosophy of History by Hebrew Prophets: the Saint Israel
3. Metaphysics of Intellect by Philo, Spinoza and Einstein

## **1. THE REVELATION OF THE ISRAEL**

It was Axial Age, described by Jaspers in his philosophy of history, which had brought revelations to few ancient nations. Jaspers numerated India, Persia Israel, Greece, China. Ernest Renan asserted in «Marcus Aurelius» that Rome later also had his own revelation as a Roman Law or Natural Law.

Spinoza in his famous «Theology political treatise» asserted that there are two kinds of Revelations: the revelation of Reason (Science) and the revelation of Heart (Imagination). Having made this statement he proceeded then arguing that Hebrew Prophets had had their Prophecy through Heart (Imagination).

Spinoza, «The theology political treatise» :

«But unless we wish to do violence to Scripture, we absolutely must grant that the Israelites heard a true voice. For Scripture expressly says, in Deuteronomy 5:4 וְעַמֶּךָם יְהוָה דִבֶּר בְּפָנָים פְנִים *face to face God spoke to you etc.*,<sup>13</sup> that is, as two men usually communicate their concepts to one another, by means of their two bodies. So it seems more compatible with Scripture to think that God truly created some voice by which he himself revealed the Decalogue.

We can now affirm, then, without any reservation, that the

Prophets perceived God's revelations only with the aid of the imagination,

i.e., by the mediation of words or of images; these [words and images] may have been either true or imaginary.<sup>46</sup> For since we find no other means in Scripture except these, we're not permitted to feign any others, as we have already shown.

Let us come back, finally, to the point we have been aiming at. From all these [examples] these phrases of Scripture become clear: *the Spirit of God was in the Prophet, God infused his Spirit into men, men were filled with the Spirit of God, and with the Holy Spirit, etc.* For they mean nothing other than that the Prophets had a singular virtue, beyond what is ordinary, that they cultivated piety with exceptional constancy of heart, and that they perceived God's mind, *or, judgment*.

I share this conviction of Spinoza as well as entire line of reasoning of his genius book. And Renan also seems to grant to the Israel the destiny of «People of the God»:

«It may be asserted that the first article of irreconcilable journalism was written by Amos about 800 B.C. We possess ten surates composed by this patron of radical journalists which may be ranked among the strangest documents bequeathed to us by the remote past. The great bulk of Assyrian, Egyptian, and Chinese writings is untruthful and adulatory. Here, however, we have a malcontent, who boldly raises his voice and appeals, from official self-complacency, to a judge who befriends the meek. «Therefore he that is prudent shall keep silent at such a time for it is an evil time,» He speaks because a superior force impels him to do so. «Surely lahveh will do nothing; but he revealeth his secret unto his servants, the prophets. The lion hath roared, who will not fear? When the Lord lahveh hath spoken, who can but prophesy?»

Among nations favored with revelation in Axial Age only Greece and Rome had it through Reason in form of philosophy and science. The progress in science was great but as great was the side effect as HubrisEgo of fictitious intellect and fictitious science of weak, newborn reason.

This is why the Revelation of Heart in that epoch had no less, and even greater importance. What weak, newborn Reason of Greece failed to grasp, the Heart of Hebrew Prophets succeeded to identify.

To contrast the revelation of the Greece and the revelation of the Israel we will find Metaphysics of Intellect for the former and Church of Saints (Civitas Dei) for the latter. The discovery of Metaphysics of Intellect in philosophy of Pythagoras, Socrates, Plato indubiously had been great progress in religion and in science. But would mankind manage to preserve this progress in science without help of Saint Israel? I doubt this because Metaphysics of Intellect was born not alone, but in company with foolish philosophy of HubrisEgo, which refuted and destructed this great achievement of revelation of Ancient Greece.

The Destruction of Rational Metaphysics lays in the basis of modern crisis of science: the Darwinian paradigm, founded on Empiricism, Agnosticism, Materialism, Subjectivism was not born by English empiricism, French materialism and German subjectivism (idealism). The roots of Darwinian paradigm maybe traced to the sophists, cynics, skeptics, materialists of Ancient Greece. The true philosophy and the false philosophy had the one place and date of birth, and this fact greatly endangered the achievement of entire school of Plato – the Metaphysics of Intellect.

We could observe this fact on deadly war between Good and Evil Emperors in Rome, that is to say between Church of Rule of Natural Law and Leviathan of king's absolutism, between Spirit of Science of the Good Emperors and HubrisEgo of magic mentality of Evil Emperors. The Church of Natural Law by Caesar and August was destructed by Tiberius, Caligula and Nero. The Church of Natural Law by Antoninus was destructed by Commodus, Caracalla and Heliogabalus. The revelation through Reason, the foundation of antique civilization embodied in Rome, had been thus defeated by fictitious intellect of magic mentality (HubrisEgo).

It was Judaism and Christianity – the revelation of Saint Israel – whose destiny was to redeem the civilization when Reason of Antiquity had fallen in disrepair. We can only admire the wisdom of God who had foreseen that on these first stages the mankind will need equally both – the revelation through Reason

and Revelation through the Heart. For Reason was defeated and destructed by fictitious intellect but not the Heart of Saint Israel. The martyrdom of Maccabeus, the martyrdom of Christians and Jerusalem in their fight with Nero – it was those heroic deed which eventuated in Church of Jesus and salvation of civilization, which could be entirely lost otherwise. Hellenism of Antiochus Epiphanes was thus as wicked as was HubrisEgo of Tiberius and Nero.

E. Renan, «History of Israel»:

«We shall never know all that sprang to life during those days when Antiochus Epiphanes rehearsed the part of Nero, and by persecuting religion gave it strength and put his seal upon it. All birth is effected in a crisis;

that which was latent and potential comes forth only by pressure of the wedge of necessity. The Jewish faith, resting on the immoral doctrine that a man on whom misfortune falls is guilty, is obliged to recede, to speak the word which for centuries it so obstinately refused to utter, – "life eternal." Faith in the Messiah, in the Apocalypse, hitherto retarded in its growth, will henceforward march on with giant strides. It is Christianity, indeed, whose foundation has now been laid».

The Revelation through the Heart by Israel failed in Metaphysics of Intellect but it was rewarded with comprehension of Civitas Dei as Divine Law of ethics for entire human race which Revelation of Greece lacked.

E. Renan, «The History of Israel»:

«History therefore is a process which we must explain as a living whole. The Jew who has told us his dreams on this matter was far inferior to the Greeks in the quality and culture of his mind; but religious emotion suggests to him what the Greeks almost never had, – namely, a fellow-feeling for humanity. To him the development of humanity is a drama conducted by the Eternal to a certain end. The final goal of humanity is what he sees; and in this he probably sees the truth.

The history of Judah will henceforth be the history of a religion at first confined within itself for long centuries, and then being mixed up, by the victory of Christianity, with the general movement of humanity.

The cry of justice uttered by the prophets of old will no longer be stifled. Greece will found the lay society, free in the meaning understood by economists, without paying any heed to the sufferings of the weak, brought about by the grandeur of the social achievement. Prophetism will accentuate the just complaint of the poor, it will sap the base of the army and of royalty in Israel, but it will found the synagogue, the church, and the associations of the poor, which, from the time of Theodosius, will become all powerful and will govern the world. During the Middle Ages the loud voice of the prophets, interpreted by Saint Jerome, will strike terror into the rich and the mighty, and will check, for the benefit of the poor, or those so-called, all industrial, scientific and worldly development.

Thus we see that the religious progress which characterised the Book of the Covenant is still more perceptible in the smaller Thorn, in the ten articles drawn up by the sages of Jerusalem. The conditions of Lahveh's covenant with his people are exclusively moral; he recompenses them with prosperity in this world, giving it to those who please him, and the man who pleases him must be irreproachable. In order to enjoy a long life and to be happy, a man must avoid evil. The great step is taken. The old religious in which the god granted his blessings to those who offered him the finest sacrifices and who most carefully observed the ritual of his worship, were quite left behind. The Book of the Alliance had already inaugurated ideas of the same order in the northern kingdom, but the Decalogue is superior in regard to clearness. The extraordinary good fortune which has made these laws the code of universal morality was not unmerited. The Decalogue, in fact, indicated the return of Israel to a pure worship, to the monotheism which is to be discerned in the beginnings of the patriarchal life, and from which the people had deviated by adopting a national god. Lahveh and Elohim are henceforth identical Lahveh is not only the God of Israel, he is the God of heaven, of earth, and of the human race. He loves righteousness, and commands men to fulfil it. He is the true God».

## **2. THE PHILOSOPHY OF HISTORY BY HEBREW PROPHETS: THE SAINT ISRAEL**

The loud «cry of weak» in revelation of Israel, not heard by Greece, was the result of revelation through the Heart on the Oneness of Mankind. If mankind is the Family than it is those weak

and poor whose pain remains grave concerns of the rest of the family. The attention and the pain of Thora to the weak and poor was thus the emotional comprehension of the fact that mankind is oneness.

E. Renan, «The History of Israel»:

«It is, above all, by the conception of Providence and of social justice that the Hebrew development differed so distinctly from that of our races. These races were always content to put up with a somewhat halting justice in the government of the universe. Their assured conviction of another life furnished them with abundant compensation for the iniquities of their present condition. The Hebrew prophet, on the contrary, never appeals to rewards and punishments beyond the grave. He hungers for justice, and for speedy justice. According to him, it is here below that the justice of Lahveh prevails. An unjust world is, in his eyes, a monstrosity. What! There is a doubt as to Lahveh being all-powerful? This gives birth to an heroic tension, a sustained cry, an unceasing attention to the events of the world, all regarded as acts of a just-dealing God. Hence, above all, arises an ardent belief in a final reparation, in a day of judgment, when things will be established as they should be. That day will witness the overthrow of what now exists. That will be the radical revolution, the revenge of the weak, the confusion of the mighty.

A theocratic democracy, a religion residing nearly altogether in social questions, such was the Judaism of the eighth century – the true Judaism – of which Christianity was but the full development and application. The anavim or hasidim' form an élite among humanity; they are the gentle of the earth; they are above all the just, the upright (isarim), the just generation {dor saddiq}, the faithful of the land (néemnè ères), the quiet people {rigée ères}, the upright hearts [isré leh], the followers of the perfect way {temimé déreh}, the men who fear God, who love Him, who have trust in Him, who seek Lahveh.

Upon the other hand, the Hebrew words which mean «rich, great, strong» {am\ gadol, aris} are nearly always to be taken as the reverse of complimentary. From the time of Hezekiah these associations of ideas become irrevocably fixed. The true servant of Lahveh is a poor man, persecuted by the rich, worried by the great. Lahveh loves him because he is humble, because he does not cast umbrage upon his greatness. Lahveh is his protector, his justiciary; He will in the end give him the victory

One thing is from the very first clear, and that is that Israel will found neither a republic, nor a kingdom, nor a civil state. Israel will found the

synagogue, the pious coterie, the Church, Pharisaism, and Christianity. Pietism, in the long run, is destructive of citizenship. It is not Israel as a whole which is the people of lahveh, it is the anavim and the hasidim alone who are the flock of lahveh. Israel is but an élite of saints, the profane are the soil which serves to produce the chosen plants, the vine which serves to produce the wine. All this bears a strong resemblance to Islam. These hasidim are Mussulmans who have handed over their affairs to God. God is their véldl, and what a vekil! He will assuredly avenge them.

With such a course of reasoning you give an example of great moral discipline to the world, but you suppress all idea of nationality. The State and even the army (especially the latter) imply classes, hereditary privileges, injustices, abuses, liberty accorded to certain vices, a severe elimination of social questions. Israel, upon the contrary, was only bent upon securing social justice. A court, a military caste, an aristocracy of birth were all repugnant to it. He was not willing to take upon himself the austere duties which consist in the acceptance of inequality, resignation to injustice. Thus he worked more in the interests of humanity than of his native land; he lost the country which was supposed to be given him».

Now, with discovery of psychic energy and Scientific Revolution Energetics, we can formulate this revelation of Israel in terms of science.

The Hebrew Prophets formulated the Laws of Morals as justice for everyone and most concern for vulnerable members of family – those weak and poor. They felt the law of oneness of mankind by heart as concern for weak, and yet in intellectual terms this was the law of preservation of force of psychic energy. The concern for weak turned out to be the expression of the strength of the Controlling Energy of intellect and Conscience.

The law of preservation of force of psychic energy has two controls for each Field of Force of Psyche: Scientific control for Field of Intellect and Physical control for magic mentality of Field of Ecosystem.

The Field of Intellect and Conscience (the Controlling Energy of psyche) is integral for all mankind and is felt as Conscience, Compassion (sympathy, empathy) and Justice. This is why the scientific control of law of preservation of force exhibits itself

in these passions as concern for weak remaining the strength of most powerful energy – the energy of science, of active thought.

On the other hand, the dead energy of magic mentality displays itself in compulsions of sadomasochism – the relations of command and obedience, of masters and slaves, of rapists and victims, of violence and subjection. This is manifestation of Physical control of law of preservation of force of Psyche which forms tyranny and slavery of Leviathans. Hence the hatred of Hebrew Prophets to the «force» of physical control: «Jahveh will show your infamy and your nudity». And again they appeared to be in the right from the viewpoint of true strength: physical control of dead and stupid energy is doomed to destruction with maturity of Controlling energy of intellect.

Thus, the revelation of the heart of Israel discovered to them the truth about the mortal fight between Scientific and Physical controls of two antagonistic energies of Psyche and the ultimate victory of the Conscience and Compassion of Controlling Energy of Intellect.

The Philosophy of History by Hebrew Prophets, set forth in particular in Book of Daniel, also seems to be the expression of this essential fight between Scientific control of sane energy and Physical control of magic mentality. This World History by Hebrew Prophets reflects the disgust to Leviathans founded on physical control of sadomasochism, the disgust felt by all nations which received revelation in Axial Age, especially Israel, Greece and Rome, the people of democracy and the Rule of Law.

E. Renan, «History of Israel»:

«The relations of the Hebrews with Assyria dated back to their earliest history, but for centuries they had frequently been broken off. The Assyria, moreover, known to the Beni-Israel, was the Mesopotamian region of Sariig and of Harran, perhaps previously Babylonia and Chaldea. The ancient Assyrian Empire had an essentially civilising character. It possessed its doctrines, its codes of sacred discipline, its bodies of priests and sages, an inkling of rational science, advanced knowledge of the arts. With time, on the other hand, there had formed

at Nineveh the centre of an empire, the strength of which seems to have been derived from the vigorous and hardy hordes which have always found a home in the mountains of Kurdistan. This was the first appearance of military force in the world, the result being a brutal despotism, which does not seem to have been animated by any moral or religious idea. What constituted intellectual ability and right as they were formerly understood, became words devoid of all meaning. We can follow, upon mile after mile of bas-reliefs, quite terrible in their realism, the traces of this ancient military system, with its formidable siege-works, its barrenness of ideas, and its savage customs. Cruelty is with it, as with the Redskins, a force and a motive of action. Scenes of torture are represented with as much care and fondness as scenes of victory. The king, a sort of Attila or Tamerlane, stands out as being the one centre around which all else converged. In a system of this kind there is no place for the great minister, the great captain, or the great artist. The only figures by the side of the king are those of soldiers, servitors and executioners. The king is the true god of this art of scalpers. Nothing has any existence in juxtaposition to him. Every form of representation has but one end: to prove that he is might. And the real proof of might, according to this logic of savages, is to have your foe flayed alive at your feet.

...But nothing in the way of systematic tyranny had ever yet been felt. It was, in truth, as the Hebrew seers understood it, the first empire, the first, agglomeration of a people by conquest. The Greek Empire, the Roman Empire, even the Persian Empire in a certain measure, were to be pardoned their acts of violence for the general good which they brought about, and their contribution to the cause of progress. The Assyrian Empire appears to have effected nothing but evil; one cannot find the trace of any idea which it promulgated, or of any good cause which it served. Like the Tartar Empires of the Middle Ages, its passage was marked only by destructions. For the matter of that, it may well be that Tartar blood was already dominant in these terrible hordes, and that the sombre conquerors who terrified the eighth century B.C. had more than an outward resemblance with the Turks, with Attila and with Yengis-Khan. The reaction from these cyclones in the semipatriarchal world of Syria and Arabia was a terrible one. These primitive little groups of men had always been imbued with the idea that the government of the universe is, upon the whole, fairly just, that riches, power and worldly consideration appertain to the honest man, or, at all events, come to him in the end; that adversity is only a passing trial which turns to the advantage of the man whom

God has smitten. But all at once evil rose like a monstrous rock upon the horizon, brutality and violence became masters of the world. These stupid and cruel hoplites, who march in serried ranks to the conquest of Asia, are the very antipodes of the just man, responsible for his own acts, such as the author of the Book of Job, for instance, conceives him. What rendered the new Assyrian Empire particularly odious to the Semites who had remained true to the ancient creeds was its impiety. We see no sign of any temples in the Assyrian world of this age; the monuments show scarcely any religious symbol. In view of this absolute lack of all fear of God, the idea which must have suggested itself to simple souls, which could only see the externals of a thing, was that the sovereign had himself worshipped. This substitution of man for God, which it was thought could already be detected in the myths of the most ancient history, such as Nimrud the Kesil,» appeared the sheerest madness. The essence of the mind of the patriarchal Semite was respect for the individual. This suppression of God's creatures for the gratification of unbounded pride, this equality in universal slavery, was revolting to the proud spirits which could not brook the idea of a State, and which even regarded the subjection of small princelets, such as those of Judea and Israel, as being in itself a great fall. The prophets ought to have felt the most indignation, but viewing the monster only from a distance, while they saw, on the contrary, their adversaries of Jerusalem and of Samaria close at hand, they made use of Assyria as a sort of bugbear with which to frighten their fellow-countrymen».

The essential idea of this Philosophy of History is ultimate victory of Saint Israel over the Leviathans of such international rapists as Empires of Assyria (Nineveh <Babylon), Egypt. This idea of Hebrew Prophets will develop Saint Augustine in his «Civitas Dei». The Russian writer E. Trubetskoy in his research on St. Augustine philosophy advanced the idea that Platonic Metaphysics of Augustine in Civitas Dei is similar to the philosophy of deism of Cicero and the theory of Natural Law in foundation of Roman Law. Indeed, Divine Law is the only Natural Law because the laws of natures are those established by God (Metaphysics of Intellect). Thus, and we will observe the fact throughout our research on Hebrew Prophecy, the revelation of Israel, Greece and Rome always meet on foundation of Metaphysics of Intellect: for the God

revealed them the same truth from different sides, through the reason and through the heart.

The victory of Saint Israel over Leviathans of sadomasochism is victory of Humanity, Justice, and Peace. The theocracy of Hebrew Prophets is thus the constitutional monarchy of Cicero, the Rule of Natural Law or of Divine Law which is the same thing.

E. Renan, «History of Israel»:

«Glory be to the Hebrew genius, which yearned and besought with unparalleled force for the end of the evil times, and saw rising upon the horizon, amid the fearful darkness of the Assyrian world, that sun of justice which is alone capable of making war to cease among men

But, theocracy being once eliminated, there remain goodness and reason, there

remains the important truth that science and justice, applied to the government of the world, can improve it very much. This hope, which is ardently caught up by the Sibyllists of Alexandria, which warns and sustains the tender Virgil, from which Jesus and his followers derive their assertion of the approaching appearance of God's kingdom, is born of Isaiah which was the final to sound in the ears of humanity the cry of justice, of fraternity, and of peace.

This is one of the origins of idealism, and we can but greet its dawn. The victory of the prophets is one of the few victories which men who care for things of the mind have gained. Let us contrast the Greece of the fifth century with the Israel of the eighth century B.C.»

E. Renan, «History of Israel»:

«Adopted by Bossuet into his» Histoire Universelle,» the philosophy of history in the book of Daniel has come down to our own day, at least in France, as the basis of the philosophy of history officially taught. In one very real sense, however, the Book of Daniel was the first attempt at a philosophy of history. The idea of a plan in history demands, as we think, many explanations. It is nevertheless true. The historic theory of Daniel starts from the dream of Nebuchadnezzar. The king has dreamed of a colossal statue, whose head was of gold, the arms and breast of silver, the belly and the thighs of brass, the legs of iron, the feet part iron and part clay. A stone thrown by no man's hand strikes it, and it is crushed. The stone that has struck the image becomes a mountain, which fills the whole earth.

The four metals are four empires, – the Assyrian, the Medo-Persian, the empire of Alexander, and the empire of the Seleucidce as it was under

Antiochus. The stone, the supernatural instrument to destroy the empire of Antiochus, is the little Jewish revolt which is destined to change the face of the world. There will no longer be an empire great like those four; for the kingdom of the Jews shall be everlasting, and shall never be replaced by any other.

Then appears in heaven a supernatural being like unto a Son of Man, – that is to say, like a man; he is brought before the old man. To him is given an everlasting kingdom, to be shared by all those who serve him; his kingdom is a kingdom without change, a kingdom that shall never pass away; his reign shall endure for ages upon ages.

When will that great day of divine judgment come? This empire, not represented like the others under the form of a beast, but by the most noble of forms, that of man, is the Jewish empire, the empire of the saints. To the author of the Book of Daniel, who has only a vague idea of the Messiah, the» Son of Man» represents only the divine kingdom which will be established in

Jerusalem when the followers of Judas Maccabeus shall have destroyed the kingdom of the Seleucidae. Then will the last great kingdom be established, and there will justice reign».

### **3. METAPHYSICS OF INTELLECT BY PHILO, SPINOZA AND EINSTEIN**

Situation with Metaphysics of Intellect in modern world is devastating, both in science and in religion. This is why the science and the religion are still opposed to each other. Einstein, Toynbee, Schweitzer – all of them insist that religion and science are the two sides of one phenomenon, the sides of Intellect as Divine Law, as laws of nature established by Maker.

Today science and religion are not two sides of one thing because of havoc of Darwinian paradigm which had destructed Rational Metaphysics. The Science is ruined by Empiricism, Materialism, Subjectivism, Agnosticism. This means that the universal truth of laws of nature is lost altogether with science. It is substituted with many various hypothesis denying each other and the assertion that there is no truth. The fictitious schizoid

sophistic absurdity which destructed the very basis of scientific control.

Religion scarcely is under better terms than science. The Platonic conception of Christianity of Kingdom of Heaven had degraded into Egyptian superstition of Life after death in Christianity, in Islam into paradise with houri, and in Judaism into theory of resurrection.

B. Russell, «History of western philosophy»:

«The Kingdom of Heaven. Other-worldliness is a conception which Jews and Christians, in a sense, share with later Platonism, but it takes, with them, a much more concrete form than with Greek philosophers. The Greek doctrine – which is to be found in much Christian philosophy, but not in popular Christianity – was that the sensible world, in space and time, is an illusion, and that, by intellectual and moral discipline, a man can learn to live in the eternal world, which alone is real. The Jewish and Christian doctrine, on the other hand, conceived the Other World as not *metaphysically* different from this world, but as in the future, when the virtuous would enjoy everlasting bliss and the wicked would suffer everlasting torment. This belief embodied revenge psychology, and was intelligible to all and sundry, as the doctrines of Greek philosophers were not».

Indeed, the Hebrew Prophets had made the grave mistake of Greek materialists and modern Empiricists denying the Metaphysics of Intellect as a Superstition they fought with all their might. The war waged to idolatry within the boundaries of service to a true God had lead them to the hatred of superstitions of magic mentality which was worth of every praise. The Egyptian «Other-worldliness» was the typical and perfect instance of one of such superstitions, because metaphysics is not idea of the life after the death. The metaphysics is idea of primacy and the only reality of Intellect. Superstition says nothing of Intellect (unlike the Platonic philosophy and the Persian Zoroastrianism).

In this respect it was again the Revelation of the Heart which had discovered the truth to the Jew. Renan says the Courage is also the revelation, and this was the Courage and the Martyrdom

of period of Maccabeus which revealed the world of immortality to the Jew.

E. Renan, «History of Israel»:

«Israel was dragging her old anchors. Old positions were no longer tenable. The kind of shut-in horizon that Israel had had before her eyes till then must widen at all cost. Israel had been fashioned hitherto by dreams of the infinite, while bounded by a narrow wall. The wall was about to fall. Israel was about to teach the world that immortality till now unknown, — which, indeed, it has never professed as dogma to this day. But things changed on the day when the persecution of Antiochus began. On that day the Jews saw apostates rewarded, and the faithful who would not forsake the Law expire in the most cruel torments. It was too much. The explanations that had hitherto seemed only a little lame became entirely inefficient. They went on repeating by rote that all this was happening to them because of the people's sins.\* But this was blank evasion. Do what they might, how could they persuade themselves that those just men had in this present life received their reward? Between their torture and their death, where was there a chink in which to place their paradise? The son of Sirach himself would have found it hard to slip in his quarter of an hour's compensation. No, no! it is impossible. The martyr has not his reward in this life. He is rewarded, — that is certain; and therefore his reward must be in another life, in another world. There is another life, another world,\* where the kingdom of God will be realised. Of that world the holy men now oppressed will be kings. Martyrs who have aided to found that kingdom shall rise again! The wicked, no doubt, will also rise again; but it will be to be cast into the Yalle} of Gehenna, «where the worm dieth not and the fire is not quenched.» It was by this heroic assurance that Israel came conqueror out of a difficulty whence there was no other issue. Never was a dogma formulated in a

more unanswerable manner. Belief in the resurrection proceeded so logically from the development of Jewish ideas that it is needless to examine whether it had any foreign origin. Persia believed in the resurrection before the Jews did; and we must confess that the Book of Daniel, in which it appeared for the first time as a Jewish doctrine, is full of traces of Persian influence. But men do not borrow what they need for their salvation. The martyr was the creator of a belief in another life. The Seer of Patmos never dreams of his reign of a thousand years but for the martyrs; Daniel feels the need of a resurrection only for the martyrs. The date of this belief among the Jews is therefore fixed. This is the idea which has converted the world. Belief in a future life was founded by the nation which of all others had the least belief in the immortality of the individual, and which held out longest against luring men to morality by forged tickets of admission to a life which has no reality. It was not possible that, the nation which has shown more disinterested action than any other, and done most to spread through all the world the thought of immortality, should remain ignorant of what we consider one of our life's first principles».

To fulfill the revelation of the Heart with revelation of the Reason the Judaism should acknowledge the Metaphysics of Intellect suggested by Philo, the famous Jewish philosopher, who tried to reconcile Thora and Plato, the Heart and the Reason on basis on Rational Metaphysics. Renan says that his books remained beyond reach for Jesus who read Books of Daniel and Enoch, but not for the next generations of Christianity. Renan therefore asserts that Rational Metaphysics of Gospels (Saint John) was formed under vivid influence of philosophy of Philo, is synthesis of Thora and Plato. The next endeavor to found the Thora as revelation of the heart on the reason of metaphysics of Intellect undertook the genius of Spinoza in «Theology political Treatise».

Finally, the most famous among these geniuses, the greatest scientist of the universe, the Einstein, suggested the

Metaphysics of Intellect as reconciliation of Science and Religion.

The Scientific Revolution Energetics and the Discovery of Psychic Energy demonstrates in these several volumes that these great thinkers were in the right.

Metaphysics of Intellect affords solution of all difficulties:

- It reconciles Science and Religion
- it reconciles the revelation of the Heart and Revelation of the Reason
- It resolves the problem of Justice
- It gives scientific ground for Social theory of Anavim and Hasidim
- It gives scientific ground for philosophy of history of Saint Israel

And it exposes the infamy and the nudity of the physical control of sadomasochism.

## **CHAPTER 2. THE CONFLICT BETWEEN JAHVEISM AND ELOHISM IN JUDAISM**

1. Iahveh as Universal God and as National God. Fight between physical and scientific control.
2. Spinoza on Metaphysics of Intellect and superstition and idolatry in Judaism
3. The Kingdom of David and the Kingdom of God

### **1. IAHVEH AS UNIVERSAL GOD AND AS NATIONAL GOD. FIGHT BETWEEN PHYSICAL AND SCIENTIFIC CONTROL**

Zoroaster (Zarathustra) was killed in Persia accused in offence of national Gods by magicians. The same tragedy happened in Ancient Greece with Socrates accused in blasphemy of national Gods and condemned to death. Pythagoras, who was said to have been disciple of Zoroaster, was as passionate fighter with ritualism and especially with sacrifices, as was Zoroaster, Numa Pompilius, and Gandhi.

In certain sense, the great innovator of religion, Gandhi, was assassinated in the same circumstances, trying to preach Universal God to Hindu people and Mussulman.

The sacred history of Judaism relates of hundreds prophets murdered in similar circumstances when they did their best to persuade the people to reject the national God in favor of true, universal God of all mankind – the God of justice and truth, freed of ritualism and sacrifices, and served by ethics of pure heart.

E. Renan in his genius work on Judaism and Christianity envisages the history of Judaism as history of conflict between

National God of Israel (Jahveism) and Universal God of human race (Elohim). His idea is that Israel is chosen People of God, whose destiny was to work out a universal religion for entire world, and to succeed in this prodigious task the Jew had to overcome temptation which seduced other ordinary mortals — the temptation to have national God. For Renan Elohim as a true religion of universal God of ethics was initial religion of patriarchic tribes of Jew while Jahveism as a National God of superstition and ritualism was deviation from this first religion. The greatest achievement of Israel according to Renan should be considered the movement of Prophetism which succeeded ultimately in overcoming the temptation of national God. Thus, he interprets the universal God of Justice and Truth (ethical religion) of Judaism as recrudescence of Judaism to its roots in patriarchic religion of Elohim.

For my part I readily grant that conflict between National God of superstition and Universal God of ethics lays in the foundation of all religions, and that Israel indeed came out a great victor from this internal fight in victory of Prophetism. Though I cannot agree with Renan that this was retrospect movement back to the patriarchic religion. For me this was progressive process, the legitimate result of fight between physical and scientific control. The victory of energy of Spirit and the respective scientific control.

E. Renan, «History of people of Israel»:

«About a thousand years before Christ, the Israelite religion, which has since been called Judaism, did not exist. The religion of David and Solomon did not materially differ from that of the neighbouring peoples in Palestine. I shall endeavour to show, in the next volume, how that work of organisation was accomplished which became completed about four hundred and fifty years before Christ. The Prophets then become creators in the highest sense of the word. Elijah and Elisha are the legendary representatives of that great revolution. Lahveh, the national God of the Jews, undergoes therein a complete transformation. From a local and provincial

God, he becomes, through a kind of return to the old patriarchal Elohim, the Creator of Heaven and Earth. He becomes, above all things, a just God, which national gods, necessarily full of partiality towards their clientele, never are. The introduction of morality into religion becomes an accomplished fact. Amos, Hosea, Micah and Isaiah, at the date at which this volume stops, have proclaimed it in passages the beauty of which has never been surpassed.

Judaism henceforth sums up the whole religious work of mankind, since Christianity and Islam are but lateral branches of it».

E. Renan, «History of people of Israel»:

«The usual defect of the theology of Israel was particularism. Lahveh shocks us because He is the national god of the sons of Jacob. The book of Job is the most beautiful Hebrew book, because the Grod of Job is really the absolute God. The great anonymous writer of whom we speak, whose style often recalls the book of Job and who had certainly read it, also rests upon the heights of the most purified Monotheism. f The junction is accomplished. Lahveh has completely returned to the Elohim of the patriarchs with the addition of a few fine metaphysical formulas.

The superiority of the great anonymous writer is also seen in his manner of embracing the whole human race. It is true that in his eyes the mission of Israel is unique, exceptional. But this mission is beneficial to the world. Israel is the leaven that will leaven the whole world. The establishment of the true religion will be the work of Israel. As this formula is precisely the same as that reached by critical science, we cannot rank the unknown man who wrote these pages too highly; they are unquestionably the most beautiful that had yet been traced by the hand of man at that remote date The» Servant of God» is hated now.|| He endures the most unworthy treatment with patience, offering his cheek to receive blows and insults and to be

spat upon; but he will be avenged. Jerusalem will gather in her bosom a new generation, born in exile, which she does not know. Every nation Avill bring back these last scions of Israel in its arms, npon its shoulders. Kings shall guard them and princesses shall nurse them. Potentates shall lick the dust from off their feet.

The servant of God will create a law for all nations. He will found a righteousness, a salvation, which will last longer than heaven or earth. Now he is in prison, but he will not die in his dungeon.

...The first evangelist of universalism, the mebasser of the religion of humanity, is really the anonymous prophet of 536. He is the messenger of good tidings, whose feet appear upon the mountains, like the early dawn. Through him the world first heard the grand words, «The heaven is my throne, the earth is my footstool, but to this man will I look, even to him that is poor and of a contrite spirit.»

All nations shall worship the same God; the universe is His temple; a righteous life is the only offering He will accept. All the prophets since Amos had laboured to purify lahveli of His naturalistic dross and of His national partialities. Isaiah particularly uses his loftiest accents in favour of universalism. f It is not therefore surprising that it is under cover of his name that we find the proclamation of lahveli as the supreme God of the universe and of humanity enunciated with the greatest clearness in the sixth century. | The anonymous writer of 536 is the last culminating point of three centuries of the greatest religious effort (Christianity excepted) of which history has retained the visible trace. With him we have readied the top of the mountain from whence we perceive Jesus on the summit of another mountain, and between the two lies a very deep valley»

Indeed, Renan does not spare words to bestow the highest praise over the Israel and its wise Prophets for the «radical

revolution» in religion which created a true religion of morals and spirit for entire world.

The National God, the objective of Prophets» attack, is not the god who «loves good and hates evil», the God of heaven and earth, the god of justice and truth, and therefore universal god of mankind. National God is subjective in his preferences, unjust and biased, he likes to be bought by rich gifts like any other idols. Therefore this was superstition and idolatry and servants of true God waged a war to this Idols of ritualism and superstition.

E. Renan, «History of people of Israel»:

«This unconscious deism had been obliterated, at a very early epoch, by the worship of a special god named lahveh, who became the national God of Israel. This special god was necessarily very selfish. He had personal preferences which it was difficult to explain. Certain persons he knows by name, others he ignores. The essential point was to be in his good graces, and he frequently reserved his favour for scoundrels who were devoted to his worship.

«I will be gracious to whom I will be gracious, and will show mercy to wdiom I will show mercy.»| To gain success for his people Israel, he committed and commanded horrible barbarities, destroyed whole nations, and hardened men's hearts. § He has so great a preference for the soil of Palestine, that it was believed that by transporting this soil to a distance, sacrifices could be offered to him which he would accept as graciously as in the land of Israel itself

Amongst the Hebrews, the leading intelligences made war to the death on superstition, and were, in the end, successful. In Europe this does not occur until the Reformation of the sixteenth century, which must be looked upon as a recrudescence of the Hebrew spirit, brought about by the reading of the Bible. It is the last flicker of that spirit of which the school of Isaiah was the highest and clearest manifestation.

Sacrifices were the shameful stain which humanity preserved of its primitive vain terror, of its stupid and degraded anxiety to appease imaginary deities.

We have seen how Isaiah treated this fundamental practice of religion. Micah is not less plain-spoken. The lahveh of Hosea, as we have seen, is a purely moral being; the lahveh of Isaiah and of Micah shows the tenderness of the Heavenly Father of the Christians.

...Even when offered to lahveh, sacrifices are a useless and inferior rite. Words, the sincere pledges of repentance, are better than all the burnt offerings,\* What pleasure can the Everlasting take in the slaughter of beasts which are afterwards eaten, in vain libations, in the «bread for their soul,» which they would do much better to utilise for their households? t The fundamental dictum of progressive Judaism and of Christianity, «I desired mercy,| and not sacrifice, and the knowledge of God more than burnt offerings,» is from Hosea,§ and it was doubtless uttered before his day. We find the same idea, if not the same expressions, in Amos.

For Renan the emergence of World Ethical Religion has been accomplished with the great victory of Prophets of 8–7 centuries BC over the National God and with the creation of Universal God in sermons of Amos, Hosea, Isaiah, Micah, second Isaiah and ultimately in Gospels of Jesus, the last prophet of Judaism according to Renan. Because Renan considers the conception of Universal God to be the end of superstition and idolatry. It is replaced now by morals and service of «pure heart».

#### E. Renan, «History of people of Israel»:

«The prophets of the ninth century, in spite of gloomy passions, and what we should call serious theological mistakes, deserve the important rank they occupy in the history of human progress. They had almost reached the conviction that lahveh was the only God. They returned, after a long succession of errors and superstitions, to the Elohim of the patriarchal age. An extraordinary pride of race then became the fundamental moving power of the life of Israel. To say that Israel was lahveh's people, in itself meant very little. Moab also was the people of Chemosh. But the position was quite changed when lahveh was no longer distinguished from the God who

had created the heavens and the earth, the God who loves righteousness and the law. Thus, instead of having a national god, like other nations, Israel became the elect of God, the people chosen by the Absolute Being, the unique nation. From that time its history could bear no resemblance to any other, Lahve had accomplished for Israel wonders that no other god could have achieved for his people.

The prophets

appeared like the inspired teachers of Israel; and was not Moses, who led the people out of Egypt, the first of the propierts? And surely Abraham, who issued from the Babylonian fables, and who, in the remote past, seemed like the father of civilisation, was the first author of the covenant?»

#### E. Renan, «History of people of Israel»:

«The Decalogue, in fact, indicated the return of Israel to a pure worship, to the monotheism which is to be discerned in the beginnings of the patriarchal life, and from which the people had deviated by adopting a national god. Lahve and Elohim are henceforth identical. Lahve is not only the God of Israel, he is the God of heaven, of earth, and of the human race. He loves righteousness, and commands men to fulfill it. He is the true God. Thus Israel succeeded in extracting the truth from all that tended to negative it. The moral aristocracy of Israel was so profoundly penetrated by monotheistic ideas that it succeeded in rendering Lahve the absolute God. This fatal name of Lahve it at last suppressed by declaring it unpronounceable. Such good fortune never attended Chemosh of the Moabites, Rimmon of the Ammonites, Salm of the Arabs, nor even Baal or Milik.

The Temple of Jerusalem, which appeared to be the greatest misfortune from a purely Elohist point of view, thus in the end helped the development of the religious idea. The Decalogue was probably written in the chambers which surrounded the Temple. Several times in the history of Israel, we find it adopting the ideas which it had at first hated, and

making elements which appeared the most opposed to its work contribute to its advancement. Even lahveh was moulded by this iron genius. An idol, a false god if ever there was one, has become, through the steady action of an intense volition, the only true God whom men serve by righteousness, and whom they honour by purity of heart. The «ten words» of lahveh are suitable for every nation, and will be during all succeeding ages the «Commandments of God.»

Thus, from about the year 825 B.C., Israel had completed its masterpiece, its Thora, which was, however, still free from all ritualism».

#### E. Renan, «History of people of Israel»:

«Prophetism had reached its main results, viz., monotheism, God (or lahveh) being the unique cause of the phenomena of the universe; the justice of lahveh, the need that this justice should be realised upon earth, and for each individual within the limits of his existence; a democratic puritanism of morals, a hatred of luxury, of profane civilisation and of obligations, resulting from a complicated civil organisation; absolute trust in lahveh, the worship of lahveh consisting above all else in purity of sentiment. The immensity of such a revolution strikes one with astonishment, and when one reflects upon the matter, the period at which this creation took place is the most fruitful one in all religious history. Even the initial movement of Christianity, in the first century of our era, takes a second place, by comparison, with this extraordinary movement of Jewish prophetism in the eighth century B.C. Jesus is all contained in Isaiah. The humanitarian destiny of Israel is as clearly written about 720 as that of Greece will be two centuries later».

#### E. Renan, «History of people of Israel»:

«Hitherto, indeed, the history of Israel did not differ essentially from that of peoples of the same race and of the same region; henceforth this history will be

sui generis<sup>^</sup> and in no way analogous with that of any other people. The Moabites, the Edomites, the Ammonites, and the Arameans of Damascus had their Davids and their Solomons. None of these peoples had a religious vocation like that of Israel. The Hebrew people will develop itself in a way peculiarly its own. Lahveh will soon cease to be a local or national god; the prophets will proclaim him to be the universal, just, and only god. The genius of Israel will thus found the pure worship – pure in spirit and in truth. And the world will display an invincible attraction for these strange oracles. Wearied of its old religious chimeras, humanity, a thousand years hence, will find that it has nothing better to do than to attach itself to the principle so resolutely proclaimed by the wise men of Israel, from Eneas to Jesus».

For my part, I don't see how conception of Universal God has protected religion from superstition and idolatry either in Judaism or in Christianity.

Renan argument is that conception of Kingdom of Heaven of Universal God had solved the difficulty with problem of justice. The Book of Daniel in Judaism and the Gospels in Christianity have solved it. I don't see how the Christian conception of Kingdom of God, degraded in Egyptian superstition of future life, has solved the problem. Rather, it was utilized as tools to fool people, robbed and tortured in this life. The beneficent impact of Christianity was magnificent, this is indisputable. The role of catholic church in preservation of civilization and in division of power in Middle Age is difficult to underestimate. And yet, it was the monstrosity of Papacy the pornography in Renaissance or the atrocities of inquisition. And all this is testimony of physical control of magic mentality.

It is my intention to demonstrate in this volume that there fight with superstition of magic mentality is not fulfilled while the Universal God remains deprived of his essential attribute as God of Intellect. Say, what is Justice without Intellect? And Lahveh is God of Justice. This is why Renan had to admit that

theory of Providence in Abrahamic religions remains sheer superstition.

There is no Universal God without Metaphysics of Intellect, and it was the objective of Philo, Spinoza and Einstein to prove and justify the fact.

## **2. SPINOZA ON METAPHYSICS OF INTELLECT AND ON SUPERSTITION AND IDOLATRY IN JUDAISM**

In great philosophical research – the «Ethics» – Spinoza left for us most beautiful Metaphysics of Intellect ever written by human hand. His God is God of Intellect: the Maker of Laws of the universe, the creator of intellectual framework of our material world. To know the God means to know his laws, available for Reason and scientific thought. To acquire knowledge means the life in love to God because we are but beings destined to learn the laws of nature established by God. And especially the laws of our own nature, the laws of psychic energy which he gives with such deep penetration in division between scientific and physical control, sane energy of intellect and insane energy of magic mentality. There is many beautiful words in Spinoza's ethics on destiny of mankind to learn the laws of God and on great love to knowledge and therefore to God.

There is another philosophical book of Spinoza – «Theology political treatise» – which deals with religious questions of Judaism and Christianity. The essential idea of this treatise by Spinoza is that of other adherents of Rational metaphysics: Renan, Toynbee, Schweitzer, Jaspers, Lessing, George Sand, Schelling. The idea is that Scripture can and must be understood by Reason, by Intellect, with all necessary analysis and critics the normal process of intellectual perception will take. Of course, to get Scripture is an enormous honor and happiness and blessing for the people who got it for all eternity. And still it must be understood that this is initial, primitive communication through the imagination, made through condescension of God to primitive

terms of mind of ancient people. And that perfect, true communication will be through Intellect, through «natural light of reason», through great science (such as Einstein did). To be proud of Scriptures, to love Scriptures, to admire the kindness of God who condescended to make his revelation through the heart – all this is natural and essential.

Another case is to substitute the ultimate knowledge, the perfect understanding with idolatry of the letters and words of Scriptures. If God is Intellect, his Truth is truth of Intellect established in laws of nature. He was so kind to give us his love and help us to find essential ways through revelation by the heart. This does not mean that he stopped being the God of Intellect, he remains the Maker of Universe in causations of nature. And to continue our dialogue with God we must proceed on the way he taught us and now using our reason. We shall not make an idols from Scriptures and worship its letters and words – the same idols, the same idolatry he taught us to remove everywhere. Because as Spinoza insists, revelation through the heart is imperfect because we, men, are imperfect. It may contain grave mistakes and to detect the mistakes we must use the Reason the God gave us as an essentials of human being, essentials of spirit of the mind.

This is the Idea of the Theology political Treatise by Spinoza and sometimes he is harsh in his critics like every Hebrew Prophet when he fights the superstition and Idolatry. He says: be proud of the honor the God granted to the Jew, we are the people of God's revelation. But remember, that to close Scriptures for perception by Reason means make an idols from Scriptures, and this doesn't seem to be the commandment of the God. We shall save them as they are given and received, but use only those commandments we can understand and prove by reason (by the «natural light»).

«The theology politic treatise» by Spinoza:

[1] In the preceding Chapter we have shown that the divine law, which renders men truly blessed, and teaches a true life, is universal to all

men. We have deduced this from human nature in such a way that we must think that it itself is innate to, and as it were, written in the human mind.

[94] And we can also show from this that our method of interpreting Scripture is the best. For since each person has the utmost authority to interpret Scripture, the standard of interpretation must be nothing but the natural light common to all, not any supernatural light or external authority.

37] From this we conclude that it is only because of the common people's power of understanding and a defect in their knowledge, that God is described as a lawgiver or prince, and called just, merciful, etc.;

[ii] that God really acts and guides all things only from the necessity of his own nature and perfection; and finally,

[iii] that his decrees and volitions are eternal truths, and always involve necessity».

Spinoza, «Theological Political Treatise»:

«To these evils we may add superstition, which teaches men to scorn reason and nature,

and to admire and venerate only what is contrary to both of these.

[5] So it's no wonder that to admire and venerate Scripture more, men have been eager to explain it in a way that makes it seem as contrary as possible to both reason and nature. They dream that the most profound mysteries lie hidden in the Sacred Texts, wear themselves out searching for these absurdities, neglecting the rest, which are useful. Whatever they invent in their madness they attribute to the Holy Spirit, and strive to defend with the utmost force and violent affects.

But most people don't admit that any defect at all has cropped up even in the other parts of Scripture. Instead they maintain that by a certain particular providence God has kept the whole Bible uncorrupted.

58 They say the variant readings are signs of the most profound mysteries, and they allege the same about the asterisks which occur in the middle of a paragraph twenty- eight times.

59 Indeed, they claim that great secrets are contained in the very markings of the letters.

[34] I don't know whether they've said these things out of foolishness and credulous devotion, or out of arrogance and malice, so that they alone would be believed to possess God's secrets. I do know this: I've read nothing in their writings which had the air of a secret, but only childish thoughts.

[35] But I believe no one doubts that errors have crept in

[46] All these things are entirely consistent with natural 'knowledge. For that knowledge teaches Ethics and true excellence, after we have acquired knowledge of things and tasted the excellence of 'knowledge.

[47] Finally, we must not by any means pass over that passage in Paul (Romans 1:20) where he says (as Tremellius32 translates from the Syriac text): *for from the foundations of the world, God's hidden things are visible in his creatures through the understanding, and his power and divinity, which are to eternity; so they are without escape.*

[48] By this he indicates clearly enough that everyone, by the natural light, clearly understands God's power and eternal divinity, from which he can know and deduce what he ought to pursue and what he ought to flee. Hence he concludes that no one has any escape and none can be excused by their ignorance, as they certainly could be, if he were speaking of the supernatural light, and of the fleshly passion of Christ and his resurrection etc».

Renan had to recognize that even with radical revolution of Prophetism, which affords true universal God of morals for all mankind, there is no way to escape the superstition and idolatry on the basis of theory of Providence which excludes the determinism of Deism of Metaphysics of Intellect. Controlling energy of Spirit is power in the world determined by laws of Maker. We cannot control the Maker who established the laws but he graciously permitted us by granting reason and thought to control the energies of universe as Einstein says:

Einstein, «The quotable Einstein»:

Everything is determined... by forces over which we have no control. It is determined for the insect as well as for the star. Human beings, vegetables, or cosmic dust – we all dance to a mysterious tune, intoned in the distance by an invisible piper.

*From an interview with G. S. Viereck,  
«What Life Means to  
Einstein,» Saturday Evening Post, October  
26, 1929; reprinted  
in Viereck, Glimpses of the Great, 452*

E. Renan, «History of Israel»:

«The exaggeration of the dogma of Providence is the great error of Judaism and of Islam. If Lahveh is the just God par excellence, and if everything which occurs in the world is done by Lahveh, or at least with His knowledge, it is necessary that the final liquidation of accounts between the Creator and his creature should result in an exact balance between merit and reward. Crime and punishment are synonymous. He who has sown good things will reap good things; he who has sown evil things will reap evil things. What can be more opposed to the daily experience of the facts of this world? ...As a matter of fact, Jeremiah and Habakkuk were as much astray in theology as the idolaters whom they held up to ridicule. They imagined that the scourges originated from a god who punished mankind, that death is due to a decree pronounced by the same god against those whom he wishes to destroy at a given moment, and they enjoined prayers being offered to the selfsame god accordingly. This is as false as to believe that a wooden, an earthen, a stone, or a metal image can have any effect upon the weather. It is less superstitious in appearance; but it is much more capable of inspiring fanaticism. The one god has had his fanatics; the idols of wood or metal can scarcely be said to have had. This theology after the fashion of Jeremiah has, moreover, a still graver drawback – that of allowing men to believe that they are in the secret of the ways of Providence, and of leading them to form a number of false opinions, especially to regard the unfortunate man as being always deservedly punished, which is at once unjust and cruel. The «lekim» would have been right if they had confined themselves to saying that no special will presides over the government of this world»

### 3. KINGDOM OF DAVID AND KINGDOM OF GOD

I can afford only slightly tough the matter in this chapter. I shall try to enlarge on the point in next chapters of the volume.

Jesus was said in many treatises on the theme to have been Logos of Platonic metaphysics, especially in Gospel by Saint John. Renan conceives the solution of problem in conception of Kingdom of God in Christianity, which is based theoretically on Philo's synthesis of Platonic World of Ideas and Apocalypses of Book of Daniel. Regretfully, up to our days, the science and the mythology of Gospels remained the two opposed and even antagonistic things. The image of Jesus altogether with Kingdom of Heaven successfully degraded into idolatry and Egyptian superstition of future life in «other-worldliness».

E. Renan, «History of Israel»:

«The history of the people of Israel, had it been merely a continuation of Ezra and Nehemiah, would have been simply that of a rigorous sect of Mahometans, that of a powerful Khouan. But besides the Torah, they had the prophetical books. They read the Prophets almost as much as they did the Torah. They there learned what made them thirst for the future. Those dark prophecies of Isaiah, the second Isaiah, Zechariah, and Malachi, though often misinterpreted, stirred men's souls, and prevented them from falling into that sleep which is close upon the borders of death. Just now the Torah triumphs; but in history we must learn to wait. Four hundred years from this time, Christianity will again accept the teaching of the Anonymous Prophet of 536 b. c. Jesus will atone for Ezra, will rekindle the flame of prophecy in Israel, will enchant mankind by the prospect he will hold out to them of the kingdom of God, will lead captive Greece herself, and will procure for her a new life under a Christian form».

As well the conception of Kingdom of David as theory of Saint Israel under theocracy of mighty prince, the Servant of God, is

woven from contradictions. The idea is the same – to get justice in City of God, but the Jew prefer to get reward in this world while Christians settle for the other-worldliness. Nevertheless, the idea of Kingdom of David is as chimerical as idea of reparation in vulgar Christianity which aims to reward virtue in future life through subjection to the mighty evil in this life. Nor Kingdom of David neither Kingdom of Heaven of current Christianity suggests the solution of the problem.

The Idea of Kingdom of David is Idea of idyllic theocracy, of Empire with all-powerful Prince appointed by God, who will subject to his will and will of God all the rest states in order to enforce the Rule of God, to protect the weak, to reward the virtuous and to punish the wicked. How he will vanquish all those might and arrogant? Through physical force, of course. This implies that Kingdom of David is military Kingdom, the Empire of Force like Assyria or Egypt, which vanquished all other states in wars and now is celebrating its victory. The triumphant in World Wars. This is why Renan terms the conception of divine throne of David – utopia.

Indeed, the Rule of God cannot be founded on the physical control. The Rule of God is victory of Scientific control which means the end of the wars. Prophets kept fight their monarchy and military powers, predicting the peace all over the world. And still they couldn't invent any other constitution of City of God, of Saint Israel beyond the idea of throne of mighty prince. This is the essential contradiction of the idea of Kingdom of David.

However it receives perfect solution if Metaphysics of Intellect and scientific control is adopted. Because now, the divine law of God is simultaneously the natural law of science. The Rule of God is the Rule of Natural Law of Science. This is exactly the idea of Spinoza's Theology political Treatise, and of all the adherents of Natural Law as opposed to the Normative Law.

Metaphysics of Intellect implies that it is sin against the God to conform with Evil in this life in order to get reward in the other world after death. Because Metaphysics of Intellect offers

knowledge on laws of psychic energy, laws of physical control of magic mentality (evil) and scientific control of mind of intellect (good). And thus demands as righteous conduct the controlling of psyche, the correct education, the removal of physical control, the development of scientific control and its Field of Conscience, Compassion and Justice. It suggests system of education, the natural law, the international institutions of rights of men as tools of scientific control. Don't wait for Providence, don't expect the revenge after death, know your service for God now, learn, acquire knowledge, fight the battle with physical control in order to remove it, and do your best to establish adequate education to set forth the development and growth of divine energy of spirit, energy of knowledge and conscience.

What this means for theory of state? Again this concludes that Hebrew Prophets had been in the right (Isaiah, Heremias) when warned their kings not to enter the war with Empires of Violence like Assyria and Egypt: there is no way to win in such stupid battles for physical dominance. Indeed, the empires are dead long ago, and the Jewish people are always people of Jerusalem. Because they fought the physical control even of their own country but cherished the social body of the nation – the synagogue, the laws of fraternity of Torah, the love to God. It was the toughness of their social body that made them the great nation and the great state with exclusive impact on world history. For it is not physical control of military forces and civil powers which preserves the nation, it is capacity to social coherence, the distinct order of Israel people. The friendliness, the fraternity, the socialism, I daresay.

The Rule of Natural Law, the Rule of Science is Rule of God. And God cannot be national as you know, the true God is the Universal God, the Natural Law is the Law of all mankind.

The world of physical wars is left in past with Discovery of Psychic Energy, with Scientific Revolution Energetics. The world of Einstein's and Russell's World Government, based on Natural Law, on Institution of Rights of Men is forthcoming. Our modern world is world of Scientific Wars, of battles on scientific field. We

are not animals to prove our righteousness by physical war. We are people of spirit, energy of intellect, and we have to prove the truth of our gods – we must do it by the virtue of our reason, on field of science.

Please, start the process of transforming the physical wars into scientific wars. It was impossible up to this day because Darwinian paradigm in science and idolatry in religion removed the very notion of the One Common Truth. One cannot prove his righteousness if there is no such thing as Truth. Metaphysics of Intellect secures Truth and thus Field for intellectual battle. the conception of truth survived in physical science because discovery of natural energies justified the one common truth despite the triumphant empiricism, but havoc of Darwinian paradigm have been devastating for social science.

Metaphysics of Intellect, acknowledgement of universal laws of nature, the rule of Natural Law afford nowadays to say to your opponent: if your gods are in the right please prove this scientifically, please demonstrate this on laws of nature established by God. We could see that Judaism sustained the ordeal with natural law for its preach have been preach of ruthless fight with physical control of magic mentality. Go ahead, make Einsteins of social science, reject the idolatry of Scriptures, replace it with scientific analysis of texts, with scientific testimony of such great Jewish scientists like Fromm, Maslow, Milgram.

The world of Rule of Natural Law under sway of International institutions and science will cease to be the world of national land: the physical power of nations will lose its significance. It will be the world of Rights of Men guaranteed for everyone by the World Government. I don't know what will happen to hundred big and small states all over the world. Big empires keep dying more naturally throughout the history. But I do know that those few nations, which founded the civilization of mankind, will remain indivisible with their land: the Jewish people and the Jerusalem they built and consecrated by their revelation 3000 years ago, the Greek and the Athens

of Pythagoras, Socrates and Plato, the Rome and the Cicero,  
Caesar, Augustus and Antoninus.

## **CHAPTER 3. THE MONOTHEISM AND FIGHT WITH IDOLATRY**

1. Monotheism and Metaphysics of Intellect
2. The Fight with Idolatry and the Magic mentality

### **1. MONOTHEISM AND METAPHYSICS OF INTELLECT**

According to Spinoza there are two kinds of revelation:

- 1) Revelation through a «supernatural light» – imagination, heart
- 2) and Revelation through a «natural light» – the science, reason.

The former (through the supernatural light) is imperfect and primitive while the latter (through the natural light) is perfect and mature. The same opinion sets forth Renan in «History of Israel» when asserting that the ultimate goal of religion is true and mature science. Nevertheless, both, Renan as well as Spinoza admits that prophecy of Hebrew, despite of «supernatural light», had been true prophecy and true revelation.

Spinoza pointed out in «Theology Political Treatise» that «the Jews think just the opposite». To confirm this fact he quotes the statement of Maimonides, which indeed is committed to «supernatural light» denying the truth of the reason and science (of a natural light). This is opinion Spinoza made his main objective to attack and refute in Theology political Treatise, because he thinks this to be the superstition and idolatry which true Judaism is supposed to ruin.

Spinoza, «Theology political Treatise»:

| «[47] But the Jews think just the opposite.<sup>33</sup> For they maintain that true

opinions and a true manner of living contribute nothing to blessedness so long as men embrace them only by the natural light and not as teachings revealed prophetically to Moses. In ch. 8 of Kings, law 11, Maimonides is bold enough to affirm this openly, in these words: **המקובל כל מצות שבע והוא: בא עולם חלק לו ויש העולם אומות מחסדי זה הרוי לעשונן ונזהר אותן שיקבל משה ידי על והודיענו בתורה הוא ברוך הקדוש בהן שצוה מפני אותן ויעשה נח שבני ריבינו ואינו תושב גור זה אין הדעת הכרע מפני עשהן אם אבל בהן נצטו מקרים אומות מחסדי everyone who has accepted the seven precepts<sup>34\*</sup> and has carried them out diligently is among the pious of the Nations, and will inherit the world to come, that is, provided he has accepted them and carried them out because God commanded them in the law and because he revealed to us through Moses that previously he gave the same precepts to the sons of Noah; but if he has carried them out because he has been led by reason, he is not a resident,<sup>35</sup> nor to be numbered among the pious of the Nations, nor among their wise men.<sup>36</sup>**

[48] Those are the words of Maimonides. And Rabbi Joseph, son of Shem Tov, adds in his book, *Kevod Elohim, or Glory of God*,<sup>37</sup> that even if Aristotle (who he thinks wrote the best Ethics, and whom he esteems above all others) had included all the things which concern the true Ethics, and which he has embraced in his own Ethics, but had carried out all of them diligently, this still could not have helped him attain salvation. For he did not embrace the things he teaches as divine teachings, prophetically revealed, but only as dictates of reason.

[49] But I think anyone who reads these things attentively will find it clear enough that these are all just inventions, unsupported either by any reasons or by the authority of Scripture. To refute this position, it's enough to give an account of it. Nor do I intend here to refute the opinion of those who maintain that the natural light cannot teach anything sound about the things bearing on true salvation. For a person

who does not grant himself any sound reason can not prove this by any reason.<sup>38</sup> And if they seek to recommend themselves as having something beyond reason, that is a mere invention, and far beneath reason, which their ordinary way of living has already sufficiently shown».

From the viewpoint of «supernatural light» Polytheism remains as good as Monotheism, and idolatry is as good as ethics of justice and virtue. Indeed, what proves the rightness of the assertion that One God is better than Many Gods from the supernatural point of view? Egyptians kept answering to the Jews that they are destitute with their One God while Egypt is reach with its numerous Gods.

E. Renan, «History of Israel»:

«The great moral defect of Jewish prophetism is the obligation under which the prophet is to affirm his mission without proofs, or with proofs transparently unreal. This gratuitous affirmation is all the more persistent in the case of Jeremiah, because he never appeals to tangible miracles, to „signs“ as Isaiah says».

Let us observe the proofs of the rightness of theory of Monotheism based on miracles of the Exodus from Egypt. The only Proofs the Torah can suggest is the rivalry in power and strength between the many Gods of Egyptian pantheon and the single God of Israel. The latter managed in making more miracles and appeared thus stronger then Egyptian Gods. This is all the proofs the «supernatural light» has to offer. Spinoza was in the right as usual, this is childlike ideas.

The situation is even was when «supernatural light» tries to demonstrate that the true service to God is good ethics, the pure heart of virtue and justice, and that idolatry of polytheism with its worship of gods in sacrifices and ritualism is wrong and vicious. How can they prove this if the history of mankind of this initial period of savage people (they still remain savage) had been manifestation of the reverse: of the victory and blossom of stupid and wicked and the misery of righteous people?

E. Renan, «History of Israel»:

«Of this we could wish the author to bring forward proofs, to summon his witnesses; but this, unfortunately, he has not done. He insists that lack of wisdom is always punished; that God is good to men of virtue, and severe only with the evil. But he gives us no proof that it is so. The punishment of the wicked is that they sometimes fall into misfortune. But what becomes of the righteous?

...This assertion that virtue is rewarded here below is at once encountered by unanswerable objections.

The assertion is not true. In fact, in whatever age of the world, and in whatever society we place ourselves, compensatory justice is constantly violated».

The only grounds for Monotheism give «natural light» of reason and science. Persian prophet Zoroaster and later Pythagoras, Socrates and Plato resorted to reason to justify Monotheism as philosophy of Rational Metaphysics. With this point of view Monotheism appears the only true religion because God is Intellect, and the latter is one, integral substance.

Thus, fight for Monotheism is not an end in itself, it aims to identify the God as Intellect ultimately, and is not finished and remains senseless while this ultimate goal is not achieved.

The history of philosophy of Metaphysics of Intellect suggests convincing proofs of hypothesis that if there is God he could be only Intellect.

Indeed, if Intellect is the form of universe designed in some superior mind in formulas and laws of logics and mathematics, in laws of various energies while the actual world is the content of the universe, the material energies which moves according to the intellectual frame of natural laws established by this mind, than we have proved that the only name of God we can conceive is Intellect.

Thus, the fight for Monotheism appears to be not the conflict between one and many gods, but the fight for understanding that in foundation of Universe there is Active Conscious Mind, which have arranged the intellectual model of the world in causations of natural laws.

With this understanding we need not any further proofs of the superior power of that single God. It is obvious that the power

which founded the structure of the universe is commander of that universe whatever little data we may have of this Great Maker.

Thus, we don't need to resort to childish miracles to justify the might of true and only God when we understood him rightly as Intellect because his power is obvious.

In the same way, the «natural light» of science can prove that God of Intellect is God of Ethics, and that the righteous and the virtuous will be triumphant ultimately, and not in the life beyond the grave of «other-worldliness», but in this world.

The science affords the discovery of psychic energy and thus the causations, the laws of psyche. These laws display two antagonistic energies:

- the Controlling energy of Intellect and Ethics
- and the Determinate energy of Magic mentality.

Having known the essentials of each we can infallibly predict the ultimate victory of the Controlling energy of Intellect and Ethics and also our knowledge affords us to give account on why it has been defeated on initial stages of civilization up to our days (still barbarous in many senses). Moreover, having known that Intellect as primary reality implies Metaphysics, that is to say some Conscious reality beyond our reach (what Einstein terms «laws established by powers beyond our control») we still obtain opportunity for reparation of injustice for those who perished in dark years of barbarism.

1) The Active Intellect, the Thought, the Science we possess approves the idea of origin of mankind from Holy Spirit, because the God is Intellect and we, the human race, have the capacity of thought which allows us to learn causations and control them, to gain thus access to forces of natural energies. We have access to the Space of intellect. We can know nothing of God himself and how and why his intellectual frame of the universe, but the active thought he furnished our minds affords us to learn established causations and thus it makes us the part of Kingdom of Heaven of Intellect.

The Determinate energy of magic mentality is another case. It has nothing to do with Thought and Science, it possesses only

passive intellect of causations which determines its mechanisms. And when magic mentality meddles with thought like in case with schizoid mentality it is false and fictitious thought, leading to disease. Normally, this is stupid, dead, immoral, destitute energy of sadomasochism based on cyclic homeostasis inherent for all other determinate energies of nature and incapable of long-term equilibrium and growth.

How can we even compare the strength of Controlling energy with its access to the natural energies of Universe, with its ethical power based on unity, oneness of all the controlling energy of mankind and the destitution of the Determinate energy of magic mentality which only resources remains violation and hatred to the outer world?

2) Then why evil and stupid people have been triumphant throughout the first stages of history of mankind?

Because these were first stages, because true history of mankind is still to begin with maturity of science and Controlling energy. We needed discovery of Psychic energy to expose the magic mentality as parasitic energy, to learn its causations with regard to neutralize its activity. And thus to allow the Controlling energy to gain its full growth and maturity

As for today, we observe the dreadful spectacle where products of men of science is concentrated in hands of men of magic mentality. This is fact produced by disproportion between progress in technologies (in physical science) and stagnation and even regress in social science devastated by Darwinian paradigm. The result is that great achievements in material sphere are lost in hands of the same barbaric people of magic mentality who continue to preside in the government of the world. The controlling energy of ethical men will remain immature and weak because its maturity is founded entirely on progress in knowledge: to control causations one must know the laws of nature. And what kind of knowledge can offer the social science of Darwinian paradigm which denies the very notion of truth and causations?

This is why Russell is in the right when he asserts that this disproportion in progress of physical and social science will eventuate in aggravation of evil, because the progress in technology keeps benefiting those in government of the world, the barbaric rulers of physical control.

B. Russell, «The impact of science on society»:

«Broadly speaking, we are in the middle of a race between human skill as to means and human folly as to ends. Given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and incompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow».

## 2. THE FIGHT WITH IDOLATRY AND THE MAGIC MENTALITY

Not only cannot «supernatural light» substantiate the rightness of Monotheism it is helpless to give any sober grounds for the fight with idolatry, so essential for the Judaism.

E. Renan, «History of Israel»:

«The classic prophets, if we may so style them, had a horror of sorcery, that is to say of prediction by socalled supernatural processes. Magic, carved images, statutes, astartes and idols\* are all much alike in their eyes. Superstition is the evil which they wage war upon with all their might. Contrary to the opinion of so many other sages, they never compound with it

...Not much philosophy was needed to see the absurdity of idolatry. The foolishness of saying to a piece of wood, «Thou art my father;» to the stone, «Thou hast brought me forth;» was too marked not to be readily perceived

...Jeremiah is, above all, an exclusive lahveist. Idolatry, the worship of the stars, and the pagan rites are, in his eyes, the greatest of evils. Imitation of the stranger is the source of it all. Jeremiah complains of these acts of infidelity like a lover who has been betrayed. The jealousy of lahveh extends even to the political alliances of his people».

Why idolatry and superstition is sin? Why it is pernicious and wicked? They say because worship of false Gods offends the true God, who revealed himself as the only true God of heaven and earth.

Again, it is apparent that this is not proofs of why the idolatry is sin and vice. If there is one true God, all-mighty ruler of the universe, it is ridiculous to conceive him to be jealous to the worship of wrong gods. Absurdity is not the grounds to declare idolatry to be the gravest of evil. Thus, we can observe again, like in case with monotheism, that «supernatural light» is helpless to explain the very essentials of revelations the Hebrew Prophet had got through imagination. They were absolutely right either in advocating monotheism or in waging war to the idolatry. But in both cases they remained helpless to give substantiated account on why they were right in this.

It is another case if we apply to the natural light of reason and science like in Discovery of Psychic energy. We are capable to give exhaustive explanation on why Hebrew Prophets had been in the right fighting with idolatry and execrating it as «gravest evil».

The scientific proofs of theory of psychic energy:

- 1). It is not question of rivalry between various gods. The God is out of any conceived completion because it is intellectual reign of the world, and intellect is one integral substance
- 2). It is question of antagonism between two energies of psyche: one, the divine energy of spirit, based on intellect, and another, the ordinary material energy, based on magic mentality

- 3). The material energy of magic mentality is not bad on its own. It is ordinary Determinate energy based on causations of natural laws like any other material energy. It is bad because of its relation to the Controlling energy of intellect – the powerful energy of science and ethics, divine because of Active Intellect (the thought) in its foundation. The material energy of magic mentality is Parasite on the body of Controlling energy, sapping its strength and working havoc to its order.

4). Controlling energy of Intellect is mighty energy of thought which affords mankind to learn and to control the causations of the natural energies. While Determinate energies of Universe has in their foundation only Passive Intellect of causative relations, established by Maker, the Controlling energy of mankind has also Active Intellect, the thought, which allows men to gain access to the force of all determinate energies. We, mankind, cannot learn anything about Maker and his power to establish laws of nature, but we are indeed «born from Holy Spirit» with regard to our access to the Active Intellect, to the Thought and thus ability to control the energies of nature.

5). Unlike the Controlling energy of Intellect, the energy of Magic mentality is ordinary Determinate energy, which possess only Passive intellect as causations and is destitute of Active Intellect of thought. Like any other determinate energy it is based on Cyclic Homeostasis of circles of equilibrium and non-equilibrium. For human this means unconscious compulsory motivation which makes him akin to any other machine. Thus, while Controlling energy is energy of will-power and consciousness, the Determinate energy of magic mentality is compulsory unconscious and dead energy.

6). Both energies are based on Law of preservation of force of Psyche but with different frame of Control: the Scientific control for Controlling energy and the Physical control for Determinate energy. The Controlling energy of Intellect is Alive energy and its law of preservation of force has the form of self-preservation, while Determinate energy is an ordinary machine, the dead energy which law of preservation of force has no such order of self-preservation.

This is why each energy has its own subject of control of law of preservation of force: the notion of «Self», «Ego», «Me, I». What is «Me»? The subject whose force must be preserved – this is meaning of the word.

For Controlling energy «Me», «Self» means Controlling energy of all mankind, this is why the sane people feel compassion, have

conscience and sharp need in justice for everyone. This is why Controlling energy of Intellect is energy of Ethics and morals.

For Determinate energy «Me», «Self» means concrete individual physically opposed to the entire world. It is violence, relations of command-obedience, of physical pressure and slavery, of sadomasochism on the basis of physical control. And to exercise the physical control of compulsion and sadomasochism the Determinate energy should thwart the wise and ethical energy.

7). Why the magic mentality manifestations are the idolatry and the superstition? And what is «magic mentality» if there is no such thing as supernatural forces? The «magic mentality» is the integral part of Physical control of Law of preservation of force of psyche. There is nothing «magic» about magic mentality. It is mechanism of sensual data of physical control which appears to be a false mirror distorting reality because the only true data is data received through intellect. Animals have their own sensual data, the reflection of the world in feelings, and this is distorted data which serves only to find and eat the food. True scientific data is data of causations and it is available only to active intellect, to thought of person. As for material energy of psyche it has nothing to do with intellect. Its data is physical data known thanks to Feud as Field of Ego and SuperEgo. This field informs the individual on the balance of forces between him and the entire world. Ego is thus the false image of himself, and the SuperEgo the false image of the world, both expressed in qualitative abstraction of two opposing forces. This is the meaning of distorted data of magic mentality as physical control of law of preservation of force of psyche. Both figures of magic mentality – Ego and SuperEgo – are false images born by sensual abstraction. This is the secret of origin of «supernatural forces» – they are supernatural only because they are product of fantasy and don't exist in nature. «Ego» – is «idol» of false self and SuperEgo – is source of all idols of polytheism.

Thus we arrive to full explanation of the magic mentality as «gravest evil» and source of all diseases, misunderstanding,

wickedness and therefore sin and vice. We managed to accomplish the task because we the sole divine resource — the natural light of Intellect, the power of Science. The Hebrew Prophets was stucked on the half way to the truth because they failed to identify the Reason, the Thought, the Active Intellect as only divine resource in possession of mankind. One cannot fight superstition if he doesn't know the essentials of it as the thing opposed to the intellect.

E. Renan, «History of Israel»:

«But routine was not conquered. The fanaticism engendered by the Torah survived all attempts to kill it. The best energies of the race were en Graced in mad squabbles of mere casuistry. The Talmud, that bad book which to this day is the evil genius of Judaism, took life from the Torah, and then in great part filled its place, becoming the new law of Judaism. It has been said that Israel, in lack of other superstition, created a new superstition out of the Torah. The Law has become the absolute rule of life to Israel. Each Jew has it for a frontlet between his eyes, — a hypnotic plaster».

I don't write this research on Hebrew Prophet for nothing. I aim to benefit both: the discovery of psychic energy by pointing out that essentials of world religion is correspondent with essentials of discovery, and to benefit the Prophecy of Hebrew by justifying their words through scientific proofs. My idea was that of Spinoza: to accomplish the fight with superstition we need the natural light of science. Is Judaism still militant force to fight superstition? Then it is his debt to fulfill the task. Or am I alone indebted to God to bear this titanic task?

## **CHAPTER 4. THE CHURCH OF FRIENDLINESS AND THE FOUR MIRACLES OF JUDAISM THROUGH NATURAL LIGHT OF SCIENCE**

1. Moses and Exodus from Egypt
2. Babylon's Captivity and Synagogue of Ezekiel
3. Evil Emperors of Rome and victory of Christian Church
4. Monstrosity of Hitler's Leviathan and Restitution of Jerusalem

### **1. MOSES AND EXODUS FROM EGYPT**

In case we consider the myth of Exodus from Egypt as merely rivalry between two National Gods (Egypt and The Jews) in order to find out whose God is stronger to give his favorite people more power and wealth the story tells us nothing. It remains a mediocre fairytale with miracles for children destitute of any philosophical and religious meaning.

It is another case if we consider the Exodus from Egypt from viewpoint of Global Historical Fight between Physical control of Leviathans (Egypt) and Scientific control of Civitas Dei (Saint Israel).

The Book of Covenant, which contains the agreement between God and Israel, is the Book of Ethical religion, the commitment of the Jews to serve to God through pure heart, truth and justice, abandoning ritualism and sacrifices of idolatry. Thus, the Jews are opposed to national Gods of Egypt as people of true God of Intellect and Ethics are opposed to people of false idols of physical control.

E. Renan, «History of Israel»:

«So runs the first Thora, simple and as yet unpolished, but none the less containing all the civilizing principles which are attributed to Moses. Lahveh is the sole God of Israel; by sacrificing to any other god, the Israelite became outcast from his nation, and exposed himself to the penalty of death. With that exception, religion had become imbued with a spirit of humanity and gentleness. Lahveh is righteous and merciful, the protector of the feeble; men please him by goodness, and he punishes them for injustice and cruelty. The basis of the covenant between Lahveh and Israel is thus entirely mitral. The nation is truly God's people, it is destined to create the true religion in the world.

«And! Moses came\* and told the people all the words of Lahveh, and all the judgements: and all the people answered with one voice, and said, All the words which Lahveh hath spoken will we do. And Moses wrote all the words of Lahveh, and rose up early in the morning and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel,! which offered burnt offerings, and sacrificed peace offerings of oxen unto Lahveh. And Moses took half of the blood and put it in basons; and half of the blood he sprinkled on the altar. And he took the Book of the Covenant and read in the audience of the people: and they said, All that Lahveh hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Lahveh hath made with you concerning all these words».

#### E. Renan, «History of Israel»:

«The Lahveist author was a prophet, and he was surely the greatest of the prophets. We may say that he was the doctrinaire of prophetism, so far that he recapitulated and explained the principles which the prophets alone applied. His mental attitude resembles that of the prophets; there is perpetual disapprobation towards men, yet it is mingled with much pity. We thus find his writings continually referred to in the pages which remain to us of the prophets. It might be said that on the day when the author finished his work a book was born, or rather, that that day saw the birth of Judaism, Christianity and Islamism. The old monotheistic instincts of the Semitic nomads succeeded, under the incomparable power of this iron pen, in forming themselves into a clearly defined and authoritative religion. The ceiling of the Sistino Chapel is the only translation worthy of these admirable pages. Michael Angelo is the only artist who could interpret the Lahveist, for he is truly his brother in genius.

I have insisted several times upon the similarities which may be noticed between the lahveist work and the most ancient legends of Elijah. It leads one to believe that both children were born of the same mother and nurtured on the same breast. I believe that the lahveist author formed part of the school of Elijah and wrote his book about 850, during the reign of Jehu».

This contradistinction between Universal and Moral God of the Jews on the one hand and National Gods of the Leviathans of idolatry on the other hand (Egypt, Babylon and Nineveh of Assyria, Empire of Antiochus Epiphanus, Empire of Caligula and Nero (Rome of Evil Emperors), Third Reich of Hitler) lays in the very foundation of the sacred history of Israel. To understand the fight of Israel with tyrants and idols of those Empires of Evil as merely fight between nations means to profane the sacred meaning of the real course of events.

The sacred history of Israel is thus the history of «People of God» who was chosen to get revelation from the God on Ethical Religion and committed themselves to be militant force with false gods of idolatry of Leviathans. This is true meaning of the fight of Israel with Egypt, Assyria, Empire of Antiochus Epiphanus or Rome of Evil Emperors. And lately the epic attack of most monstrous Leviathan ever known – the Third Reich of Hitler – on people of Israel was the logic continuation of that line of sacred history of the People of God.

Besides, there is some metaphor in the meaning of this term – the People of God, because all the saint people of reason and virtue are the People of God and sacred history of Israel represents the fate of all of them. Because it is obvious that we, people dedicated to truth and ethics, in the world where physical control of Assyria, Caligula, Nero and Hitler will reign thousands years till the remote age of mature social science (discovery of psychic energy), that we people of god are doomed to be sacrificed in our fight with physical control of Leviathans. The myth of Abraham compelled to sacrifice his adored son Isaac may be considered from this point of view as image of God himself, sacrificing his

angels to the fight with mighty physical control of initial stages of emergence of mankind. Crucified Jesus, the sacrificed son of God, was thus development of that intial metaphor.

Renan in concert with all movement of «historical Jesus» understands him as prophet of Judaism and not a God, of course. He many times reiterates in his «Life of Jesus» (the research on Jesus as historical person) that Jesus himself never claimed to be a God and kept emphasizing that he was sent by God and he translates His words like any other prophet. Renan says in «Life of Jesus» that the term «Son of Man» Jesus borrowed from the Book of Daniel, the first apocalyptic literature of the period of martyrdom of Maccabeus. «Son of Man» is contrasted with the «Beast» – indeed the opposition between scientific control as Human energy of Intellect and Ethics and physical control of dead energy of violence and sadomasochism. Renan considers Jesus to be a last prophet of Judaism, the one who have accomplished the fight of prophetism with national gods (including jahveism of Israel) to fulfill the destiny of Israel: to create the universal religion for all mankind. The Kingdom of God of Jesus of universal God of all human race demanding only pure heart of truth and justice is considered as completion of the mission of prophetism.

Thus, we don't need to invent the childish miracles to demonstrate the superiority of True God of Hebrew Prophets over the idols of physical control of Leviathans. The sacred history of Judaism is series of natural «miracles» when energy of intellect and ethics with its iron spirit emerged victorious from mortal fight with all-mighty Leviathans. First, when the escape from slavery in Egypt ended up in Homeric feats of conquest of the entire Palestine and setting up the powerful kingdom of David of Saint Jerusalem. Then, anew captivity in Babylon appeared helpless to break the spirit of Jewish synagogue so that the captivity finished in repatriation in Jerusalem and establishing theocracy of divine law. The Evil Emperors of Rome brought the civilization to the miserable end. The Kingdom of Heaven by Jesus rescued civilization in Universal Church of Ethical religion. Those, who

idolized Jesus, considered the war with evil to be over but this was the complete mistake. The end of war with Evil will come when mankind, being the energy of intellect, will learn the laws of its energy in scientific language and thus will be able to neutralize the physical control of determinate energy of psyche.

This why Christianity succeeded only in creating new idolatry from cult of Jesus- God instead of developing his philosophy of prophetism of Judaism into real science. On the other hand the social science deceived with false Darwinian paradigm, with empiricism destracting the metaphysics of intellect resulted in creating new monstrosity, unseen from the times of Evil Emperors of Rome – the Third Reich of Hitler. And again the martyrdom of People of God, soaked in innocent blood of victims of dead and stupid physical control, appeared triumph of the true God: the restitution of People of God in Jerusalem, lost in the mortal fight with Evil Emperors (for it had been abuses of Tiberius, Caligula (especially, who intended to replace the lahveh in Temple of Jerusalem with his own idol!, and Nero, – the good Vespasian and Titus would never stir up the Jews to the fanatic war).

And whatever hypocrisy of politicians keeps asserting on the point of restoration of the Jews in Jerusalem since that time, the only and the true cause is evident for everyone: it was bleeding conscience of the west, so much indebted to the Jews, and failed to find any other gratitude but Holocaust.

With regard to Exodus from Egypt Renan says these beautiful words on «heroic period of history» of Israel when Palestine was conquered and kingdom of David established, and Jerusalem and lahveh's Temple built.

E. Renan, «History of Israel»:

«In those years of conquest a great deal of heroism was displayed. We are so accustomed to look upon Israel as a holy tribe that we have some difficulty in; representing to ourselves the ancestors of; Jeremiah, of; Ezra, Jesus, and the holy Judah, like Achilles and Ajax, or even like so many Imrulkais and Antars. And yet Israel had its time of warlike enthusiasm. In its long struggles with Canaan there were incidents and adventures without number. These perilous campaigns, the ingenious

means employed to capture towns, these stratagems which appear to us ill-contrived, but which were then considered extremely subtle, completed the epic poem commenced beyond Jordan. A thousand tales, for the most part legendary, celebrated the devices of Joshua, the daring of Caleb, the capture of Jericho, and the burning of Ai. All this formed a veritable epic cycle, the branches of which were preserved in oral tradition during centuries. Each town, each province, had its legend.

It was analogous to the Fotouh, or first victories of Islam, which afterwards became a pretext for all kinds of fables and exaggerations. Memory in those remote ages, before writing was known, was capable of miracles. These songs formed an unwritten record, resembling in every respect the Divans of the Arab tribes. In the tenth century B.C., the said songs were united and explained by little tales in prose. Hence a book like the Kitāb-al-Aghājī of the Arabs. It was called the book of the Wars of Iahveh or the book of Jasher. Considerable portions of this old work have been preserved in more recent historical compilations. These epic songs, while furnishing matter for a sacred book, visibly changed their character. The supernatural penetrated through the heroic history from the beginning to the end. The little; song; about the spring which the chiefs discovered with their wands gave rise to the miracle of Moses striking the rock with his rod.»

## **2. BABYLON'S CAPTIVITY AND SYNAGOGUE OF EZEKIEL**

According to Renan Exodus from Israel was not result of agreement between Pharaoh and Moses. It was escape occurred under weak dynasty when Egypt in his political cycles felt in regular decline. It is scarce believable that any Pharaoh would let them go by his own permission.

And still the natural «miracle» of this Exodus resulted in building up their own state on foundation of divine law of moral religion, unknown for that period of history is even more impressive.

The strength of Controlling energy is strength of true positive emotions unavailable for energy of magic mentality, destitute with its two gravitations (self-worship and in-love-sickness). The

emotional fabric of Controlling energy is profound and rich emotions of Friendliness, intensifying infinitely through ability to fusion of the energy of individuals in one Church of Friendliness. The «miracles» of Exodus from Egypt and establishing of Saint Jerusalem in Palestine was the same natural results of ethical religion as lately the blossom of Baghdad Caliphate or Catholic Church. It was activation of energy of Friendliness, of Spirit, with its intensive moral and mental life. And it brought its fruits. The strenuous efforts in severe endangering their life in deserts took courage and perseverance possible only for those who treasures the Spirit much more than the life. The courage and need in freedom, in justice, in ethics – these are natural manifestations of energy of spirit (Controlling energy of Intellect).

E. Renan, «History of Israel»:

«The religion of Israel had not, up to that date, any distinct name, but in the form which the genius of Jerusalem is about to give it, it will be known as Judaism. Thus concentrated, the force of the religious movement kindled by the prophets acquired a fresh degree of intensity. The small city of David became a focus of creation, such as there has never before been of the religious kind. Moral and social problems were started with an originality beyond compare. The earliest organised religion is in process of formation; Christianity, Islamism, Protestantism, and, mutatis mutandis, modern Socialism will spring from it».

E. Renan, «History of Israel»:

«The ideal which the prophets had before them was a peace amid which, all trace of a military aristocracy having disappeared, the only questions to be discussed and settled were those of social reform. But the general condition of the world lent itself less and less to these Utopian fancies. While the Thora was being founded at Jerusalem, under the double influence of Josiah and of Jeremiah, the gravest revolutions were occurring upon the Tigris and the Euphrates. Nineveh had retained its supremacy over the East during the reigns of Manasseh and of Amon. Assurbanipal succeeded Esharhaddon and represented in its plenitude the ideal of the King of Assyria, at once cruel and powerful. The Modes, although threatening, were as yet but

| a black spot upon the horizon. Assyrian feudalism reached the vastest extension which any agglomeration of men under a central power had hitherto been able to attain».

While two enormous Leviathans (Egypt and Assyria) were engaged in perpetual wars to sustain the pressure of physical control of sadomasochism, the Saint Israel and its prophets remained concerned with establishing a state based on true social cohesion, the Church of Friendliness, the society of mutual support. It is greatest achievement of Judaism – the survival of the synagogues as churches of Friendliness. For many endeavours to build and sustain the Church of Friendliness came to pieces. Consider Pythagorian societies or even initial Christian Churches. What happened now with the true Spirit of fraternity resided in those first houses of Jesus Church? Unlike them all Jewish Synagogue remains the fort of true Friedliness.

E. Renan, «History of Israel»:

«It is just when Asshur thinks himself sure of taking Jerusalem that Lahveh seizes His axe and lays it at the root. Asshur was like a Lebanon covered with tall forests; Lahveh hews them down and humbles him.

Victory will be the fruit of moral improvement; for, in order to have the countenance of Lahveh, a man must be pure. True policy is that based on moral order. The nation which maintains order may be sorely tried, but not overcome.

At no moment is the conception of the pietists of Israel more clearly seen than now. The State is a function of religion; the enemies and the lukewarm servants of Lahveh wreck the public weal; the guardians of the public weal are, therefore, in duty bound to see that Lahveh is served as he deserves to be. The true worship of Lahveh is purely of heart and deed, a loathing for material symbols, whether in wood or in metal. The servants of Lahveh are the poor and the humble. The rich are, as a rule, hard, impious, and violent. The first duty of the pious sovereign is to be just towards the poor of God, and to repress with rigour the oppression of the poor by the rich; the poor will in their turn reign».

E. Renan, «History of Israel»:

«Ezekiel was the great consolation of the exiles in Babylon. During more than twenty years, this extraordinary man was the centre of the fiery preaching which saved the conscience of Israel from a storm, in which any other national conscience would have perished. As long as Jerusalem existed, he was in correspondence with the brethren in Judea; when Jerusalem and the temple disappeared, he was the obstinate champion of lahveism, as the prophets understood it. Without any official title, and in spite of the opposition of rival prophets,\* he acquired extraordinary authority, and traced the path of the future. We may conclude that at this period of his life Ezekiel was dwelling in Babylon. His house served as a meeting place for the elders and pious men; those even who merely believed were admitted; for the prophet complains, that sometimes, certain of the audience listened to him with more curiosity than true piety and wish to reform.\* It was a kind of synagogue, and, we may say, the first synagogue that ever existed. Since the destruction of the temple, some new institution had become necessary; a place where the Jews could assemble on certain days to strengthen each other in the national spirit, and to provide against foreign influences. The place which served for these pious meetings was first the house of some venerated chief of a respected family, just as later on the first churches were all attached to some household. t No doubt the Sabbath was soon chosen for these assemblies. The cycle of Jewish life, without temple or priests, was already commencing to define itself. The Jewish quarter in each city would contain, not a chapel to lahveh, but an assembly room, the centre of a very fruitful movement. The prophet felt that this increase of his religious family also added to his responsibility. He was in charge of souls. § He is responsible for those who perish through lack of warning. The idea of an ecclesiastical ministry is almost as much developed in Ezekiel as in Saint Paul or Clement of Rome.  
...No people ever lived by hope

so completely as the Jewish nation has done. Judaism and Christianity are religions of obstinate hope, persistent in spite of all appearances. The return from Babylon was hope carried to folly, and yet, once more, hope was found to be a good counsellor, at least, from the point of view of the general interests of the world. We may say that in the history of Judaism, this is the critical hour, the hour which determined life or death. If the return had not taken place, Judah Would have shared the fate of Israel; it would have blended with the East. Christianity Would not have existed. The Hebrew Scriptures would have been lost. Nothing would be known of these strange histories, which charm us so greatly, and have so often proved our consolation. The small troop which crossed the desert therefore carried the future with it, and definitely founded the religion of humanity.

E. Renan, «History of Israel»:

«The party of the prophets gained the day in history. They were in favor of the submission to Assyria, and, taking into account the impossibility of conquering so strong a power, it cannot be said that they were wrong. If Shebna had not been counteracted by Isaiah, it is probable that Jerusalem would have had, in Hezekiah's time, the same fate as Samaria when Hoshea was king. But the rôle of a preacher of the counsels of despair is a melancholy one; he must be very sure that he is uttering the words of Lahveh to feel it his duty to say to a conquered people: "Submit; do nothing in the way of revenge; you will infallibly be defeated." Yet this was the idea which pervaded the manifestoes of Isaiah at the time of which I am speaking. All the resources of his virulent and popular talents were called into requisition in order to declaim against the diplomacy and military preparations, against the Egyptian alliance more especially. This alliance was concluded without consulting Isaiah, who would not hear of it. The system of

sending messengers with presents through Arabia Petrgea will end in disaster. There are superficial people who would have the preacher speak to them after their illusions and not according to the truth, who become impatient when they are spoken to about lahveh. Woe unto them! Salvation must come by conversion, by the reform of society.

The prophet closes by foreshadowing a perspective of happiness. The Assyrian shall be exterminated without the intervention of a sword wielded by man. The people shall renounce their graven images and the fragments be cast upon the dunghill. Upon the morrow of each crisis it was thought that a social golden age was dawning in which the king would be just, and in which those who conducted affairs would be perfect, in which the prophets would be listened to, and in which the impious would be reduced to impotence. Then even the foolish will understand, the churl shall no longer be called bountiful, nor the crafty man liberal.

There was but one cry in the mouths of the pietists during these days of anguish, and, as a matter of fact, the position of Sennacherib became more and more embarrassing. Tarhaqa, who had just conquered Egypt, was advancing to the attack, and it was soon learnt that the Assyrian army was quitting Judgoa and the land of the Philistines to go and meet the Ethiopian. § Jerusalem breathed again; the fangs of the monster which held the city within his jaws began to relax.

There was an outburst of joy a few weeks later. The Assyrian army had ceased to exist; it had been destroyed in lower Egypt, more, as it would appear, by disease than by the sword of the enemy, and Sennachereb fled back to Nineveh.

What a triumph for lahveh! The prophecies of Isaiah had been fulfilled in every particular. Hezekiah had been victorious because he had put trust in lahveh alone».

E. Renan, «History of Israel»:

«The frightful spectacle which the traveler in Africa frequently met upon his road, in the days of the slave trade, the lines of unfortunate men chained together, driven along by the whip of the slave merchant, was continually witnessed by the Asiatic world at the time when Nineveh and Babylon were at the climax of their power. The Assyrian bas-reliefs, \* show us, with startling realism, the long files of captives, their arms bound behind their backs, in a position which in itself must have caused frightful torture, walking bowed and humiliated beneath the whip, for the greater glory of their conqueror. It was in this posture that the leading men of Jndah accomplished the long and cruel journey from Jerusalem to Riblah (more than eighty leagues). No doubt the exiled crowd was led first to Riblah, and from there conducted across the desert of Palmyra to the confluent of the Euphrates and the Chebar.\* It was then, that the natives as they passed must have often asked, " «Where is their God? » and the pious Israelite murmured in his heart, «My Grod, my Grod, why hast thou forsaken me?» If we except the men of war, wlio were nearly all killed or fugitives in Egypt, and the men of the lowest classes, who had remained in Judea, the Jewish nation (we mean all that really makes a nation, i.e., the head) thus found itself transported, almost in its entirety, to the banks of the Euphrates towards the year 585 b.c. The essential organ of the nation was with them, I mean the ancient Scriptures, which, already formed a very considerable volume. The exiles must have had some luggage carried upon asses or camels. The fate of humanity depended for some days upon the surefootedness of the animal which carried the sacred book of the future. It was therefore the captivity of Babylon which definitely converted Israel into a holy people. The court and the military classes, always opposed to the prophets, no longer existed. The Lérites, who were numerous amongst the exiles, retained their

attachment to religious things. The lukewarm and indifferent soon resigned themselves to their fate and settled in the East, where lucrative employments were easily obtained. The pietists formed a group and fanned each other's zeal by frequent association. Disciples, as a rule, of Jeremiah, they persistently asserted the future prosperity of Israel and the righteous providence of Lahveh. This was the decisive moment. The crisis which does not destroy a budding creed strengthens it. Henceforth Judaism resembled a sheaf girdled with iron. From the first years of the captivity, the group of saints scattered over the banks of the Euphrates had reconstituted a burning centre of life, as intense as that which consumed the Jewish blood in the most feverish days of Jerusalem.

Henceforth the anavim were alone, and without counterpoise in Israel. Nebuchadnezzar had really worked for them, as Titus worked for the Christians. Jeremiah found that he was right. His disciples triumphed; their real enemies, the worldly and military circles of Jerusalem, those who dreamed of a secular policy and of free association with foreigners, had disappeared. One of the conflicting elements had strangled the other. The anavim, hitherto a persecuted minority, were henceforth the whole of Israel.

Everything succeeds with those who have to fulfil a divine mission. The men who were most gloomy during the siege, became admirable as soon as they had no more politics to manage. Through successive eliminations, Israel became a group of the righteous, who never troubled themselves about war or politics, but accepted the suzerainty of Babylon, secretly cherishing the consoling thought that Babylon would soon be destroyed in its turn. The profane classes were mortally stricken, but on the other hand, the prophetic school had more vitality than ever».

### **3. EVIL EMPERORS OF ROME AND VICTORY OF CHRISTIAN CHURCH**

Renan says that did not serve the growth of the truth is «soap bubble and rotten wood». The prophets seems to understand it even more clearly when advising to keep away from wars of Leviathans because physical control is the perfect instance of such «soap bubble and rotten wood».

Let stupid Leviathans waging wars to each other in pursuit of power over the entire world. They will destruct each other for nothing and perish in obscurity. The sole true power is power of social cohesion of Church of Friendliness. We must be concern with divine law of ethics which teaches the Conscience, Compassion and Justice of Church of Friendliness. Don't try to fight back the monsters Leviathans physically. Fight them with your pure conscience and with your social cohesion which will make their endeavors to ruin Israel hopeless. Time will bring you victory when soap bubbles will kill each other out and you will survive as integral body of ethics of divine law.

This was the doctrine of martyrdom in front the face of monstrous physical pressure of Leviathans, tearing each other in pieces: Egypt and Assyria. This doctrine of martyrdom, preached by Isaiah and Jeremiah, justified both. In case with Isaiah Egypt and Assyria sank in mutual wars and destroyed each other's army. In case with Jeremiah, victory of Anavim party (prophetic party) secured survival of Saint Israel as integral body of ethical divine law – the Church of Friendliness of Controlling energy. This made natural «miracle» of restitution of Israel in Jerusalem come true after 50 years.

Jeremiah was said to have been first Jesus.

Indeed, the plight of initial Churches of Christianity in Rome was the same as situation of Israel in Babylon Captivity. Both were citizens of the Civitas Dei of their ethical religion, strong by their social cohesion and divine law. On the other hand both were prisoners of Leviathans inimical to politics and caring only for

ethical law of their churches. Both helpless to reflect the physical attack of aggressors, and both preferred martyrdom to conversion and assimilation with «mighty and rich» but immoral and godless Leviathans.

And both emerged victorious from this ordeal justifying thus the true strength of social cohesion of energy of friendliness and the «soap bubble and rotten wood» of the sadomasochism of Leviathans.

What means doctrine of martyrdom for people of God? Of course, this is horrible fact that Saints of the God, those innocent and fine angels, should die in severe tortures. And yet the history of saint people of god displays the entire movement of martyrdom in times when Evil power reaches its zenith. The historians never get tired to admire the depth and the strength of this movement as historical fact.

Gandhi was another great religious genius who had opposed to physical control of politicians the social cohesion of conscience and truth in martyrdom of civil disobedience. And he also won the victory over the monstrous British Empire.

The history of martyrdom of saint people justifies the fact that for those of sane energy of intellect and conscience the devotion to the truth is more essential than life because intellect is in very foundation of the holy spirit of Controlling energy. Suffering is bitter but this is still suffering for the name of the truth of the God. And what is subjection to the «soap bubble and rotten wood»

E. Renan, «Antichrist»:

«After the day on which Jesus expired on Golgotha, the day of the festival in Nero's gardens (which can be fixed as being about August 1st of the year 64) was the most solemn in the history of Christianity. Nero's orgy was the great baptism of blood which singled out Rome as the town of martyrs, to play a part by itself in the history of Christianity and be the second sacred city. It was the seizure of the Vatican hill by these conquerors of a new order until then unknown. The harebrained scoundrel who governed the world did not perceive that he was the founder of a new era, and that he was signing for the future

a charter, written in scarlet, the provisions of which were to be claimed at the end of eighteen hundred years. Rome, rendered responsible by all the blood that had been shed, became, like Babylon, a kind of sacramental and symbolical city».

E. Renan, «Life of Jesus»:

«That indeed which distinguishes Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in, vague terms, and as a man of the people with no idea of politics. Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer persecution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus

...It was indeed the kingdom of God, or in other words, the kingdom of the soul, which he founded; and if Jesus, from the bosom of his Father, beholds his work bearing fruit in the history of the world, he may indeed say with truth, «This is what I have desired.» That which Jesus established, that which will remain eternally his, allowing for the imperfections inseparable from everything realised by mankind, is the doctrine of the freedom of the soul.

For him liberty is truth. By the saying, «Render unto Caesar the things which are Caesar's, and unto God the things which are God's,» he created something that stood apart from politics, a refuge for souls in the midst of the empire of brute force. by constituting an immense free association, which, for three hundred years, was able to stand apart from politics, Christianity has amply compensated for the wrong it did to civic virtues. The power of the state has been limited to the things of earth; the mind has been freed, at least the terrible rod of Roman omnipotence has been broken for ever.

The man who is, before all else, preoccupied with the duties of public life does not readily forgive those who regard any thing as being higher than his party quarrels. Above all he blames those who

subordinate political to social questions, and profess a certain indifference for the former. In one sense he is right, for exclusive power is prejudicial to the proper government of human affairs. But what progress have political «parties» caused in the general morality of our species? If Jesus, instead of founding his heavenly kingdom, had betaken himself to Rome, and expended his energies in plotting against Tiberius or in regretting Germanicus, what would have become of the world? As an austere republican or zealous patriot, he would not have arrested the great current of the events of his age; but in his declaration that politics are of minor importance, he revealed to the world this truth that one's country is not everything, and that man precedes the citizen in time and is on a higher plane».

#### **4. MONSTROSITY OF HITLER'S LEVIATHAN AND RESTITUTION OF JERUSALEM**

It is common place in writings of many great thinkers to point out that the causes of contemporary social disaster are rooted in disproportion between two spheres of our knowledge: our knowledge of outer world and our knowledge of human nature, of social sciences. Thus, they do recognize the fact that modern social science is a failure, — a social Darwinism.

Bertrand Russell speaks explicitly of this irrelevance between two regions of science — social science and physical science.

B. Russell, «Authority and individual»:

«Throughout the ages of human development men have been subject

to miseries of two kinds: those imposed by external nature, and those

that human beings misguidedly inflicted upon each other. At first,

by far the worst evils were those that were due to the environment.

Man was a rare species, whose survival was precarious. In our own day

our bondage to external nature is fast diminishing, as a result of the

growth of scientific intelligence. Hard work is still necessary, but only

because we are unwise: given peace and co-operation, we could

subsist on a very moderate amount of toil. With existing techniques,

we can, whenever we choose to exercise wisdom, be free of many

ancient forms of bondage to external nature. Our present predicament

is due more than anything else to the fact that we have learnt to understand and control to a terrifying extent the forces of nature

outside us, but not those that are embodied in ourselves. But the evils

that men inflict upon each other have not diminished in the same

degree. There are still wars, oppressions, and hideous cruelties, and

greedy men still snatch wealth from those who are less skilful or less

ruthless than themselves».

The abominations of Holocaust have been the reiteration of Nero's monstrosities against the Christianity. The same situation, when HubrisEgo of Western Evil Emperors finds victims in inimical energy of ethics and Church of Friendliness. It was «socialism» – the most grave accusation of Hitler against the Jews, the People of God who really had exposed the social cohesion of fraternity as essential order and foundation of human society.

But now, in case with Hitler, the Circus of Nero has taken full-scaled measure because of «progress» both: in false science with Darwinian paradigm and in true science with technology. The false social science intensified folly of tyrants, and the real science reinforced the might of tyrants through technology. Thus, the monstrous Leviathan built by Hitler was superior to the primitive

Roman Empire of Caligula and Nero. Hubris Ego of Hitler now rested on profound wisdom of Darwinian paradigm which taught him that war is the law of the life and that strong races must exterminate weak races, and that peace preaches but stupid cowards. These is Hitler's philosophy set forth in «Main kampf» and yet this is Darwinian philosophy of the survival of the fittest adopted into social science.

It was inevitable, the fight between Hitler and churches of Friendliness of synagogue, as inescapable was attack of Nero on Christian Churches of Friendliness.

And it was bleeding conscience of Western civilization founded on Jewish revelation as well as on antique culture of Greece and Rome that made them to do their best to repair the horrible damage to the nation of prophets. The Jerusalem was built by Hebrew 3000 years ago, and its modern meaning as religious center of the world it owe to the revelation of the Hebrew prophets.

May I ask the Western HubrisEgo of Darwinian paradigm: What are you again planning to do to the people of prophets? To remove them from Jerusalem, to embezzle the power of sacred place produced by Hebrew prophets? You would better stop this politics of «soap bubble and rotten wood».

You are killing me, the author of Scientific Revolution Energetics, because I demonstrated and justified that Darwinian paradigm is death of science and death of mankind. And instead of gratitude and readiness to get things straight in reparation of social science, in establishing new paradigm of Energetics, they prefer to remove the scientist. You are the enemies of science and of ethics, of wisdom and of friendliness, the enemies of God.

## **CHAPTER 5. THEOCRACY AND METAPHYSICS OF INTELLECT**

1. Synagogue VS State
2. Spinoza and Controlling energy of Psyche
3. Schemes of fusion with integrity of Friendliness and schemes of fusion without integrity» of Leviathans
4. Fictitious International Institutions of the Normative Law

### **1. SYNAGOGUE VS STATE**

The idea of Renan in «History of Judaism» is that Israel had invented new type of organization unknown to another nations. Hebrew Prophets succeeded in creating Synagogue as an community opposed to military and civil order and based on strong human cohesion and divine law. No other nation before Hebrew contrived to invent anything like this. The Christian Church, so dear to the western civilization had been the product of the Judaism, the product of Synagogue, both based on fraternity of human cohesion and inimical to political organization, to military order or normative law (civil order). Only divine law and this law appeared to be the law of humanism, the natural law of sane mankind. «Thus was the Church founded, — says Renan, — Religious fellowship, which has been the source of so much moral improvement and happiness, is the especial gift given by Judaism to the world».

E. Renan, «History of Israel»:

«Israel was not made for being a profane country. Reduced to an area of twelve or fifteen leagues square, it will now be able to devote itself entirely to its true work. Jerusalem is about to become a centre of absolutely

incomparable fermentation. The hill of Zion will be without any rival; it will be the one religious loadstone of humanity.

David also is in future to reign alone, and theocracy bore its natural fruit, viz, divine right and the principle of legitimacy. Isaiah, whom we may call the father of legitimism, was right. Zion alone was a solid rock. David will gradually be idealised until he at length becomes the theocratic sovereign 'par excellence, the king after God's own heart.

...Ezekiel depicts Israel as a pure theocracy without either a civil or military government, a magistracy or politics. Like all Jews, of every epoch, he was quite satisfied to remain in a state of vassalage, in which the people of God, free from the expense of an organized State, could enjoy the promises of Lahveh in its own way. The city which Israel dreamt of has no place in this world, except as the self-governing fief of a great empire, like the communities of the Rayahs of Islam. In this city there is neither king nor military service; though Ezekiel in the early years of his captivity still called his shepherd of Israel by the name of David, without clearly stating that he would be of the race of David, he now only calls him nasi (prince).

He was a state king only for show, not in any sense a temporal prince. The high priest, who after sixty years supplanted the naū as head of Israel, was far better in many respects than this sort of spurious Corregidor

....The prophets are at once model patriots and the worst enemies of their country. They prevent it from having a civil order, foreign alliances or an army. They bring to bear against the government an opposition which no State could withstand. And yet, in the long run, prophetism has created the historical importance of Israel. It was deleterious to the political life of the small people which entrusted its destinies to it; but it founded the religion of humanity.

....The dynasty, with the military and patriotic party, seemed like isolated fortresses in the midst

of the nation, carried off in a contrary direction by a set of zealots. With its credit and forces exhausted by pietism, despised by the saintly, the Court had come to be no more than a mere aristocracy, with no hold upon what really appealed to the soul of the people.

They were not, to all appearance, devoid of good qualities, these last princes of Judah, who courageously struggled against national disorganisation.

...In a word, the code of Lahveh, discovered by Hilkiah, is one of the boldest attempts ever made to protect the weak. It is the programme of a sort of theocratic socialism, the aim of which is mutual solidarity, which ignores the individual, which reduces almost to zero civil and military order, which suppresses luxury and lucrative industry and trade. The capital penalty is dealt out unsparingly, as in all ancient legislations, but corporal punishments are limited, and the whole code testifies to an instinctive horror of the shedding of blood».

....The disciple of Jeremiah who interpolated his master's work also looked far

ahead when he proclaimed that the nations weary themselves for vanity and construct all sorts of beautiful things for the fire. Above nationalities, there is, in fact, an eternal ideal. Socialism, according to the Israelite and Christian dream, will probably one day kill the patriots, and make a reality of the words read in the service for the dead: *Judicare secuhim per ignem*».

#### E. Renan, «History of Israel»:

«Now, the synagogue has been the most original and fruitful creation of the Jewish people. Religion comes to birth and development by human contact. The parish in our own day forms the special religious tie, almost the only tie, and the last that will be broken. The Jews in every little town, and in large cities the Jews in every quarter, had their place of meeting,

All this was remarkably developed in time. In the third century before Christ, the life of the synagogue was just beginning. Its institution was a consequence of the dispersion, and we have seen that during the first

years of the Captivity in Babylon the house of Ezekiel was, properly speaking, a synagogue. Men felt the need of seeing one another, of mourning together, and of discussing their common interests. Very quickly, indeed, the synagogue took on something of a worldly air. Here they received new-comers, made fresh acquaintances, or asked tidings of the absent. The power of association among Israelites, which is their strong point to this day, clung to this life of fellowship, full of common love and common hate, which, for the very reason that it had nothing to do with politics, had an intense influence on social life and on morality.

The new-comer, who had once appeared in the synagogue, was known and helped. The synagogues corresponded with one another, and exchanged letters of recommendation. § They formed a vast secret society, a sort of free-masonry, embracing all that portion of the world which lay round the eastern shores of the Mediterranean, which travellers, disseminators of religious ideas, found extremely useful. Synagogues played a great part in the foundation of Christianity. Even now in our own day they are the strength of Judaism. — a strength that others envy, the ground of many a jealous calumny, to which there is but one answer to be made: Go, and do thou likewise.

Saturday was naturally the day for meetings in the synagogue. The day of rest was a day consecrated to the wants of the soul; and as it was agreed that the Torah embodied all wisdom, reading the Torah and meditation thereupon became a sort of weekly obligation. Studied thus in common, the Law became a food of wondrous efficacy. Before long the Prophets were read as well as the Torah, and with them came interest and excitement greater still. This was the origin of the homily and sermon. Jesus and the Christian religion proceeded from this custom. Philo gives us masterpieces of this improvised exegesis, always arbitrary, always full of subtlety; but often also stamped with great love of man, and lofty moral feeling. The preacher, like the reader, had no official function; each man took up his task according to his knowledge or the inspiration of the moment. The meeting closed with a benediction pronounced by some member of the assembly, of priestly class if any should be present. And all the people responded Amen. The Mass, as we see, already had a virtual existence.

How many great things have owed their being to these virtuous sectaries, of whom the world in their own day knew so very little, and yet who were busy in creating the future! The Sabbath, as a day of spiritual nourishment, no longer a day of mere bodily repose; the homily, or familiar preaching, the origin of a pastoral ministry; the

church, that great school for things of the spirit, source of consolation, life, and guidance; the confessional school, with narrow culture no doubt, but strong, such as could be passed on to succeeding generations, — all owed their origin to the Jewish diaspora, when once dissevered from the absorbing worship of Jerusalem. Hellenic Jews gave to their place of meeting on the Sabbath the name of synagogue; the better word might have been the name afterwards adopted by Christians. ecclesia.

Thus was the Church founded; or perhaps, we should say, rather by founding the Church Judaism was preparing its own revolution. Antiquity had nothing analogous to the Church, except the collegia and the collegia never resulted in anything important. Religious fellowship, which has been the source of so much moral improvement and happiness, is the especial gift given by Judaism to the world».

Since that time competition between Church (Synagogue) and State gains strength. State is understood as civil order of Normative Law enforced by military institutions, while Church is fraternity of social cohesion based on laws of human nature understood as divine law.

Toynbee had underscore this rivalry between Church and Leviathans in «Study of history» predicting victory to the Church as organization of «higher spiritual order». I would say of «sane spiritual order».

A. Toynbee, «Study of History»:

«This early chapter of the history of Christianity was ominous for the spiritual prospects of a twentieth-century Westernizing world, because the worship of Leviathan, on which the early Christian Church had inflicted a defeat which had appeared to be decisive, had reasserted itself with the sinister emergence of a totalitarian type of state in which the Modern Western genius for organization and mechanization had been enlisted, with diabolic ingenuity, for the purpose of enslaving souls as well as bodies to a degree which had not been within the power of the worst intentioned tyrants of the past. It looked as if, in a modern Westernizing world, the war between God and Caesar might have to be waged again; and it looked as if, in that event, the morally honourable yet spiritually perilous role of serving as a church militant would once again fall upon Christianity».

A. Toynbee, «Study of History»:

«After having found that churches are not cancers, and that they are no more than incidentally chrysalises, we have been looking into the possibility that they may be a higher species of society. Civilizations were mere creatures of yesterday in comparison with the primitive societies, and the churches of the higher religions were less than half as old as the oldest civilizations.

This human fellowship with the One True God gave to these societies certain virtues not to be found

in primitive societies or civilizations. It gave power to overcome the discord which was one of the inveterate evils of Human Society; it offered a solution of the problem of the meaning of history.

If the foregoing inquiry has convinced us that the churches embodying the higher religions are diverse approximations on Earth to one and the same *Civitas Dei*, and that the species of society of which this Commonwealth of God is the sole and unique representative is of a spiritually higher order than the species represented by the civilizations.

Modern Western civilization had latterly attained a virtual universality on

the economic and technological plane without having achieved any comparable political or cultural success; In any case the unity of Mankind

cannot be achieved by so coarse an expedient; it can be achieved only as

an incidental result of acting on a belief in the unity of God and by seeing

this unitary terrestrial society as a province of God's Commonwealth.

Either the various churches and religions will snarl each other out of existence until no more is left of any of them than was left of the Kilkenny cats at the end of their strictly similar activities, or else a unified human race will find salvation in a religious unity. We have now to see if we can envisage, however tentatively, what the nature of that unity might be.

If Science and Religion could seize their opportunity of drawing nearer to God by jointly seeking to comprehend God's protean creature, the Psyche, in its subconscious depths as well as on its conscious surface, what would be the rewards that they might expect to win, if success were to crown such a joint endeavour? The prize would indeed be splendid»

## 2. SPINOZA AND CONTROLLING ENERGY OF PSYCHE

The idea of Theology Political Treatise by Spinoza was to justify that Divine Law is Natural Law because laws of nature are causations established by Maker, by God-Intellect.

These are essential inferences from Spinoza's very important work:

1. God is Intellect, to understand God we need Thought to learn Laws of Nature
2. True science is obtained only through Intellect, through reason and thought
3. Initial knowledge God gives to people through imagination, in revelations of prophets, because the thought of people is still «like infants»
4. Revelation of Hebrew Prophets is true, though it is imperfect because it was received through imagination
5. Now, when people's thought is already mature we can and must to correct the revelation through scientific analysis and discovery of laws of mind
6. Otherwise, the errors of imperfect knowledge will profane our knowledge
7. The divine law is written in our hearts, in our minds, we must learn it as science of natural causations

Spinoza, «Theology political Treatise»:

«[1] Those who consider the Bible, just as it is, as a Letter God has sent men from heaven,<sup>1</sup> will no doubt cry out that I have committed a sin against the Holy Ghost,<sup>2</sup> because I've maintained that the word of God is faulty, mutilated, corrupted, and inconsistent; that we have only fragments of it, and finally, that the original text of the covenant God made with the Jews has been lost.

[2] But I don't doubt that if they were willing to weigh the matter carefully, they would immediately stop protesting. For both reason itself and the statements of the Prophets and Apostles clearly proclaim that God's eternal word and covenant, and true religion, are inscribed by

divine agency in men's hearts, i.e., in the human mind, and that this is the true original text of God, which he himself has stamped with his seal, i.e., with the idea of him, as an image of his divinity.

[3] To the first Jews Religion was imparted as a law, handed down in writing, because then they were considered as like infants. But later Moses (Deuteronomy 30:6) and Jeremiah (31:33) proclaimed to them a time to come, when God would inscribe his law in their hearts. So at one time it was appropriate to contend for a law written in tablets (but only for the Jews, and particularly the Sadducees). It is not suitable at all for those who have it written in their minds.

Anyone who's willing to attend to these things will find nothing in what I've said above which is contrary to God's word, or to true Religion and faith, nor anything which could weaken it. On the contrary,

he'll find that we strengthen it, as we've shown also toward the end of Chapter 10 [§42]. If this weren't the case, I would have decided to be completely silent about these matters. Indeed, to escape all difficulties, I would have gladly conceded that the most profound mysteries are hidden in Scripture. But because that has given rise to an intolerable superstition and to the other ruinously bad consequences we spoke about in the preamble to Chapter 7 [§§1–6], I thought I ought not to refrain from saying these things, especially because religion does not require any superstitious embellishments. On the contrary, its splendor is diminished when it's adorned with such inventions.

[5] But [my critics] will say that, though the divine law is inscribed in our hearts, Scripture is nonetheless the word of God; so, it's no more permissible to say that Scripture is mutilated and distorted than it is to say this of the Word of God. I, on the other hand, fear that in their excessive zeal to be holy they may turn Religion into superstition, and indeed, may begin to worship likenesses and images, i.e., paper and ink,

in place of the Word of God».

Indeed, no sober man will approve theocracy as we know it through the experience of history.

Renan gives strong critics to the theocracy of Nehemia and Ezra of the period of Persian reign in Israel. He thinks that Synagogues owe their survival to the distance between them and theocracy of Jerusalem and that theocracy of Nehemia and Ezra – the idyllic theocracy ever practiced by the Jews – was not unlike those modern Islamic theocracies. Renan considers the

tyranny of such theocracy to be worse than tyranny of military Empires.

E. Renan, «History of Israel»:

«They avoided both the immorality of the Greeks and the meanness of the Egyptians. Their morals were pure; their aspect, like that of the early Christians, was meek and tranquil. Surely, we might add the simple-hearted. What can be more childlike than the idea of the Sibylline author that justice would be much greater upon earth if administered by God himself, — in other words, by priests and prophets! If he had lived in Jerusalem, he might have seen that power exercised in the name of religion is more severe than that proceeding from any secular source whatever; and that the Romans, as compared with the Asmoneans, might have been considered liberators. A theocracy refuses to see that, after all, human affairs are always directed by men more or less enlightened; whereas under a theocratic organisation the wisest are by no means those who attain power. Judges who emanate from theocratic power will have the same faults as those who emanate from civil power. It is not worth while to make the change. The thing to be desired is that the mass of mankind should be made more moral and more enlightened».

Plato's «Republic» is considered to be a grave censure of the Democracy of the Ancient Greece. Indeed, Plato questioned Democracy based on Normative law enforced by military force and justified in «Republic» that it has nothing to do with justice and freedom. Plato was first to contrast Normative Law and Natural Law and to demonstrate that only Natural Law, based on knowledge of natural causative relations maybe considered as justice of the Rule of Law. His adherent and disciple Cicero lately developed Plato's theory of the Rule of natural Law, proving that the only and true governor of the world is Reason.

The History of fall of antiquity in civil wars of HubrisEGo justified the rightness of Plato and Cicero. Normative law of antiquity was as imperfect as theocratic law of initial revelations. Metaphysics of Intellect by Plato and Cicero establishes the Rule of Natural Law and eliminates the shortcomings of Normative Law of antiquity.

Metaphysics of Intellect by Spinoza establishes the Rule of natural law as divine law and eliminates the shortcomings

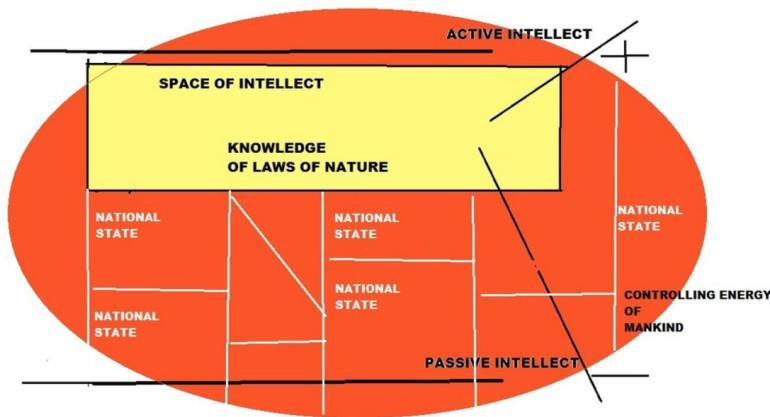
of theocracy. Metaphysics of Intellect reconciles Jewish theocracy and antique democracy as Rule of Natural Law, though some authors still continue to identify Plato's Republic as advocacy of despotism (Karl Popper, for example).

For my part, I think it indisputable that it was Plato, the author of Metaphysics of Intellect, who founded «Greek philosophy» as essentials of western civilizations. So who ultimately emerged triumphant in contest between «Greek liberalism» and «Jewish socialism»? It was Plato, of course. But can we consider Plato to be «Greek liberal»? Plato emerged triumphant altogether with Spinoza and his socialism as a natural law.

Metaphysics of Intellect, denied by empiricists and agnostics, does not imply absolute freedom because it is absurdity. Spinoza's definition of freedom as «realized necessity» is recognized by all rational metaphysics, especially Einstein who says that he doesn't understand the meaning of words «absolute freedom». Indeed, if the universe is founded on the intellectual frame of natural laws then what is absolute freedom? We may talk of relative freedom of Controlling energy of mankind because of our Holy Spirit of Active Intellect, of Thought, which affords us to learn natural laws and control them. But was is absolute freedom? Yes, Philosophers-rulers by Plato were not free from necessities of Intellect and that is why they alone knew what is true freedom of Controlling energy of Intellect.

Today, it is not Plato's metaphysics to celebrate victory. It is «liberals» of schizoid HubrisEgo of Darwinian paradigm. And this is exhaustive explanation of why Leviathans of physical control are again triumphant as Toynbee asserted in «Study of History».

Emergence of Jewish Synagogue introduced the birth of Controlling energy of Intellect founded on scientific control (devotion to truth) and friendly emotions and so inimical to physical control. This explains the general order of idyllic theocracy of Judaism: the Peace, declared by Isaiah, Second Isaiah,

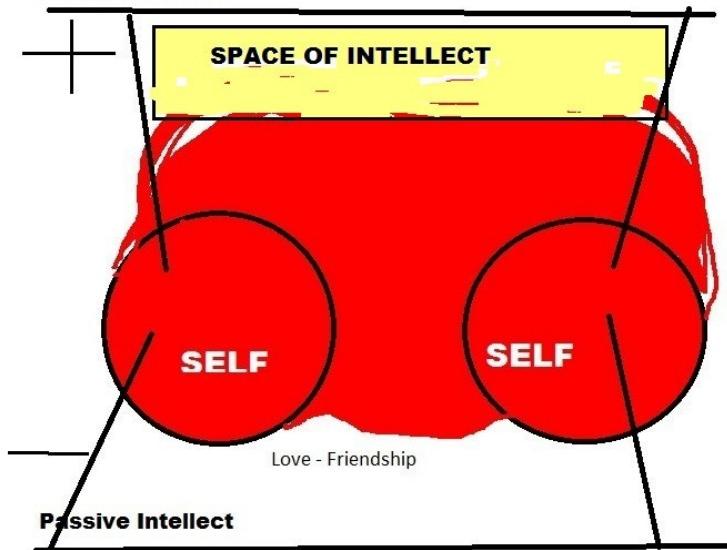


Judah Sibyl – the Peace is always in center of idyllic theocracy of Judaism. Then the order of Synagogue as opposed to military state of Normative Law: the fraternal community based on divine law (on Natural law of Metaphysics of intellect with adjustments of Spinoza and Einstein).

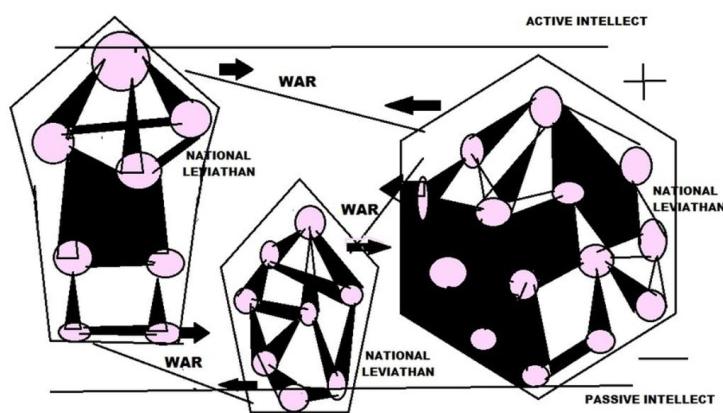
### **3. SCHEMES OF «FUSION WITH INTEGRITY» OF FRIENDLINESS OF CONTROLLING ENERGY AND SCHEMES OF «FUSION WITHOUT INTEGRITY» OF LEVIATHANS**

1. Church of Friendliness of Controlling Energy and Peace
  - for society and for individual
2. Sadomasochism of Leviathans and Wars
  - for society and for individual

**Active Intellect**

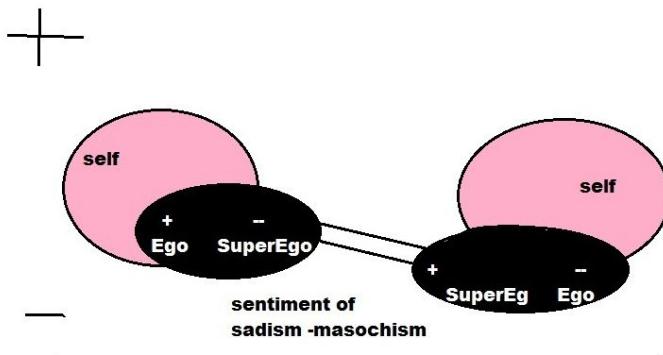


**Passive Intellect**



**Active Intellect**

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**Passive Intellect**

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#### 4. FICTITIOUS INTERNATIONAL INSTITUTIONS OF THE NORMATIVE LAW

All those thinkers known as advocates of Natural Law keep arguing for World Government.

A. Toynbee, J. Benda, C. Jaspers, B. Russell, A. Einstein, A. Schweitzer, H. Wells – all of them are advocates of World Government and therefore of limited national sovereignty.

It was said that International Institutions of World Government already exist. It is not true because Normative Law of National States is law enforced by military force of police: it works only within boundaries of national states. It was words of Einstein that international law remains fictitious under such terms.

International law may be founded only on Natural Law of Scientific Control.

1) First of all, there is no Institution of Rights of Man beyond Natural Law. Because universal law may be founded only on

natural law. It is another case with Normative law which is restricted with national boundaries. Every Nation has his own normative law and even every age of every nation has his own normative law. The victory of empiricism having ruined the natural law of rational metaphysics, left Normative law triumphant. This accounts for decline of International Institution of Rights of Man

2) United Nations today has nothing to do with World Government. It is club of National governments which assembles there to discuss interests of national states, inimical and deaf to any manifestation of justice or truth. Because UN is founded as assembly of representatives of national states. It is useless and pernicious.

3) What World Government implies as Natural Law of Scientific control? It implies division between Scientific control which must belong to International Institutions, and Juridical control which remains within boundaries of national states. No need to say that this means that recruits of World Government will cease to be representatives of national states, biased with interests of national governments and aggressive towards truth and justice. They will be representatives of Science, of Church of Friendliness of mankind from all corners of the world and their role will be controlling of national legislations with regard to their consistency with Natural Law.

This will be true World Government, and this order will justify definition of people as simultaneously «subject and object of power»: the members of World Government will be subjects of scientific control and objects of national legislations of their countries.

Of course, this state of affairs would put the end to absolute monarchy of modern national governments, democratic only in words. Because, people would become true masters of their lives. Because, the chaos and abuses of national legislations would be under scientific control of world government, and decisions, important for entire world would cease to be product of small group of evil emperors.

Is this why you are killing the Scientific Revolution Energetics and its author? I am doing my best while I can breath to help those few positive forces I can discern to win the battle of truth in future. Though I see very well that no one single soul would care to write one single word in pressa: this little would save my life.

To finish the theme I decided to copy the Chapter on Einstein - Bohr Conflict on Epistemology from my previous volumes of Scientific Revolution Energetics and add it in this volume, on Hebrew Prophets.

Because Discovery of psychic energy not only validates the rightness of Metaphysics of Intellect advocated by Einstein but also proves his words that solution of the problem will be gained only with discovery of a new knowledge.

## **CHAPTER 6. TRUE EPISTEMOLOGY AND EINSTEIN-BOHR'S CONFLICT**

1. God doesn't play dice
2. Principle of Active Intellect instead of probability and statistics.
3. Space of Intellect and Space of Matter.

### **1. GOD DOESN'T PLAY DICE**

Let me assure you that I by no way lay claim to make my theme physics here. What I propose to consider in this chapter is philosophical foundation of that famous debates in quantum mechanics, which has been held by Einstein and Bohr. As it is my proposition that the scientific significance of the above mentioned discussion has a philosophical aspect in the main. The old ancient fight between platonian rationalism and Democritus' physical atomism has been dragged through the centuries up to modern philosophy and physics. Contemporary speculative thought represents this old contest as antithesis Rationalism versus Empiricism.

What is the problem the discourse deals with in the chief? It is issue of the existence or non-existence of natural laws. The rationalism maintains that the universe is determined with causal relationships, while empiricism insists to view determinism as an absurdity and refuses to recognize any existence of causalities. The tradition of rationalistic philosophy has been inaugurated in Ancient Greek by Parmenides, Xenophanes, Pythagoras, Socrates, Plato and others Eleatics. In modern speculative thought Descartes, Spinoza and Leibniz have been the first to resume philosophy of rationalism.

The philosophy of empiricism has been granted its actual fame with David Hume's celebrated book «An Enquiry Concerning Human Understanding», where the author aimed to demonstrate the absurdity of determinism, which had been asserted by rationalistic philosophy. The author of the writing successfully fulfilled the undertaken task. It is after David Hume's eminent book that «Problem of induction» or «Hume's problem» was introduced to the scientific world.

In the task which I set for myself I shall not go beyond these theoretical limits, I mean limits of antithesis rationalism versus empiricism.

Albert Einstein's arduous advocacy for determinism subjected him to a poignant mockery of the young scholars, admirers of fashionable empiricism. He formulated his position in accurate phrase: «I am convinced that God does not play dice». Niels Bohr, passionate opponent of Einstein throughout the debates, emerged an absolute winner in the end, and hence secured by this means the dominion of empiricism. Taking a peep in Wikipedia, we find such a line: «it displays the fundamentally probabilistic nature of quantum mechanical phenomena». It is this probability and following statistics that Einstein has been desperately fighting with.

There are two main experiments, the results of which are considered as mortal blows to Einstein's assertion of «Local realism». The experiments are broadly known as «Bell's test» and «Young's experiment».

Let us have a more proper look into corresponding article in the Wikipedia:

#### Young's experiment

«These results demonstrate the principle of wave–particle duality. Other atomic-scale entities, such as electrons, are found to exhibit the same behavior when fired towards a double slit. Additionally, the detection of individual discrete impacts is observed to be inherently probabilistic, which is inexplicable using classical mechanics. The double-slit experiment (and its variations) has become a classic for its clarity in expressing the central puzzles of quantum mechanics.

Because it demonstrates the fundamental limitation of the ability of the observer to predict experimental results, Richard Feynman called it «a phenomenon which is impossible [...] to explain in any classical way, and which has in it the heart of quantum mechanics. In reality, it contains the only mystery [of quantum mechanics]»

### Bell's test

«In 1935, Einstein, Boris Podolsky, and Nathan Rosen published a claim that quantum mechanics predicts that more information about a pair of entangled particles could be observed than Heisenberg's principle allowed, which would only be possible if information were travelling instantly between the two particles. This action at a distance would violate the theory of relativity, by allowing information between the two locations to travel faster than the speed of light.

In a theory of hidden variables, as Einstein envisaged it, the randomness and indeterminacy seen in the behavior of quantum particles would only be apparent. For example, if one knew the details of all the hidden variables associated with a particle, then one could predict both its position and momentum. The uncertainty that had been quantified by Heisenberg's principle would simply be an artifact of not having complete information about the hidden variables. Furthermore, Einstein argued that the hidden variables should obey the condition of locality: Whatever the hidden variables actually are, the behavior of the hidden variables for one particle should not be able to instantly affect the behavior of those for another particle far away. This idea, called the principle of locality, is rooted in intuition from classical physics that physical interactions do not propagate instantly across space.

In 1964, John Stewart Bell proposed his now famous theorem, which states that no physical theory of hidden local variables can ever reproduce all the predictions of quantum mechanics. Implicit in the theorem is the proposition that the determinism of classical physics is fundamentally incapable of describing quantum mechanics. Bell expanded on the theorem to provide what would become the conceptual foundation of the Bell test experiments. To date, all Bell tests have supported the theory of quantum physics, and not the hypothesis of local realism».

I chose these few lines, which by no way accounts for involved issue in physics, in regard to display the question from

a philosophical viewpoint. Herein we find essential words which may cast a light on the issue: «is observed to be inherently probabilistic, which is inexplicable using classical mechanics», «demonstrates the fundamental limitation of the ability of the observer to predict experimental results», «a phenomenon which is impossible to explain in any classical way, it contains the only mystery of quantum mechanics», «this action at a distance would violate the theory of relativity, by allowing information between the two locations to travel faster than the speed of light», «as Einstein envisaged it, the randomness and indeterminacy seen in the behavior of quantum particles would only be apparent», «uncertainty that had been quantified by Heisenberg's principle would simply be an artifact of not having complete information», «to date, all Bell tests have supported the theory of quantum physics, and not the hypothesis of local realism».

We can see that the whole matter rests upon philosophical antithesis: determinism versus probability, natural laws or statistical laws, and ultimately, science versus mystery.

Einstein was deeply convinced in rightness of his position. He contemplated with indignation efforts of his opponents to replace natural laws with statistical laws in the very structure of scientific thought, in the very essence of theory of epistemology. He was resolute and imperturbable in his determinism or «local realism», having adopted philosophy of Plato and Spinoza. He strenuously strived in pursuit of rationalism and determinism, seeking to preserve true epistemology for mankind. Eventually, having found himself at a loss to account for quantum physics on rationalistic grounds, he still remained steady in his belief and didn't give up. He insisted on his conviction that «God does not play dice», and therefore the statistics may not replace cause and effect links of laws of nature. Instead, he predicted, there shall be some considerable discovery of much greater importance which ultimately will cast light on the mystery of quantum mechanics.

## **2. PRINCIPLE OF ACTIVE INTELLECT INSTEAD OF PROBABILITY AND STATISTICS**

Copenhagen's interpretation of quantum mechanics held Bell's test and Young's experiment to prove invalidation of determinism of Rational philosophy. Einstein was admirer of Plato and Spinoza while Bohr declared himself empiricist and positivist. Einstein waged a war against Bohr's empiricist's interpretation of quantum mechanics as he was confident that probability and statistics cannot replace determinism. Indeed, if our world is a world of causalities of nature that science must be dealing with laws of determinism.

The greater discovery, mentioned by Einstein, which must cast light on mystery of quantum mechanics may be only new paradigm of Energetics. Indeed, in light of Energetics we can ascertain that Einstein had been right and that Bell's test and Young's experiment not only are refuting of rational philosophy and causalities but validation of it!

Nothing difficult to demonstrate this victory of rational philosophy if we bear in mind that Intellect has two poles: Passive Intellect of causalities and Active Intellect of Thought, endowed with capacity to learn those causative relations of laws of nature, set up by Maker. Thus, causalities of nature do not imply only determinism of passive laws but also thought of active mind that can learn them. Two poles of Intellect: Passive and Active Intellect we have to bear in mind when mentioning determinism. This is integrity so we cannot consider these two poles independently of each other. Rational philosophy implies priority and primacy of Intellect, of Maker of laws of nature. And therefore Active and Passive Intellect as two poles of laws of nature are at the very

heart of this philosophy. Humankind has its roots in Holy Spirit as it had been endowed with Active Intellect; not so powerful as Active Intellect of Maker as people cannot set up laws of nature, but still Active Intellect as they have capacity to learn those laws and control them.

I believe in Spinoza's God, Who reveals Himself in the lawful harmony of the world, not in a God who concerns himself with the fate and the doings of mankind.

*In answer to Rabbi Herbert S. Goldstein's telegram, published in the New York Times, April 25, 1929.  
(Spinoza reasoned that God and the material world are indistinguishable; the better one understands how the universe works, the closer one comes to God.)*

I cannot conceive of a personal God who would directly influence the actions of individuals.... My religiosity consists of a humble admiration of the infinitely superior spirit that reveals itself in the little that we can comprehend of the knowable world. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

*To M. Schayer, August 1, 1927. Quoted in Dukas and Hoffmann, Albert Einstein, the Human Side, 66, and in Einstein's New York Times obituary, April 19, 1955.  
Einstein Archives 48-380*

Everything is determined... by forces over which we have no control. It is determined for the insect as well as for the star. Human beings, vegetables, or

| cosmic dust – we all dance to a mysterious tune, intoned  
in the distance by an invisible piper.

*From an interview with G. S. Viereck,  
«What Life Means to  
Einstein,» Saturday Evening Post, October  
26, 1929; reprinted  
in Viereck, Glimpses of the Great, 452*

| I am a determinist. As such, I do not believe in Free  
Will. The Jews believe in Free Will. They believe that  
man shapes his own life. I reject that doctrine philosophically.  
In that respect I am not a Jew.

*From an interview with G. S. Viereck,  
«What Life Means to  
Einstein,» Saturday Evening Post, October  
26, 1929; reprinted  
in Viereck, Glimpses of the Great, 441*

| Scientifi c research can reduce superstition by encouraging  
people to think and view things in terms  
of cause and effect. It is certain that a conviction akin  
to a religious feeling, of the rationality or intelligibility  
of the world lies behind all scientifi c work of a  
higher order.

In answer to the question, Can scientifi c discovery enhance  
religious belief and repudiate superstition, since religious  
feelings can give impetus to scientifi c discovery? Ibid  
I am of the opinion that all the finer speculations in  
the realm of science spring from a deep religious feeling.  
...I also believe that this kind of religiousness...  
is the only creative religious activity of our time.  
Ibid.

My comprehension of God comes from the deeply  
felt conviction of a superior intelligence that reveals  
itself in the knowable world. In common terms, one  
can describe it as «pantheistic» (Spinoza).

In answer to the question, What is your understanding of  
God?

*Ibid.*

Now, when notion of Active Intellect is determined, we can

discern the grave error of Copenhagen interpretation: it omits the fact demonstrated in all Young's experiments – the fact that quant has Active Intellect. Indeed, the entire mystery of quantum mechanics, demonstrated in this kind of experiments can be reduced to only fact of occurrence an Active Intellect, a capacity of quant «to know» such things as: whether they are under supervision of detectors or not; how to form picture of interference in all cases when they are not under supervision. If we interpret behavior of quants this way through the virtue of Active Intellect determinism is not destructed but ensured with this experiments. This is not order of probability but order of Active intellect, and the latter is integral part of determinism and rational philosophy.

### **3. SPACE OF INTELLECT AND SPACE OF MATTER**

Bell's test approved that «information between two locations travel faster than the speed of light»:

«This action at a distance would violate the theory of relativity, by allowing information between the two locations to travel faster than the speed of light». Violation of theory of relativity meant thus collapse of physics and broader, collapse of science. David Hume appeared right rejecting existence of laws of nature.

Some people had advanced idea of «multiple spaces», of parallel worlds like in fantastic books. Indeed, if our physics works good in major part of our reach and fails in quantum mechanics, may be, they had suggested there is two or more various spaces with different laws. While this hypnosis is nothing that absurdity, the direction of thought was legitimate. And solely paradigm of Energetics and Rational philosophy is the theoretical basis to substantiate the theory of two Spaces: Platonic World of Intellect which gave foundation of intellectual framework for our material world. Aristotle used to envisage these two worlds as form and content. Indeed, Intellect should be an intellectual frame of our world, established in laws of natural energies. Leibnitz conceived these intellectual entities as «monads», Plato as ideas,

Descartes and Spinoza as laws of nature and all of them as intellectual foundation of material world.

We have access to this House of God, to intellectual Framework of Universe owing to Active Intellect. Our capacity to learn and control laws of nature is our invitation to God's House as guests. Indubiously, only as guests, because the host is Maker of the great House and we are not allowed knowing how and why he have made his grand creation. But we are allowed to learn his great creation as far as we get control over laws of natural energies. And thus, we are guests of God's House of Space of Intellect, of framework of our Universe.

So we had witnessed the Active Intellect in dynamics of quantum mechanics too. Doesn't it mean that they also had an access to Space of Intellect? And if so, just like we, people, they exist in two worlds concurrently: in Space of Intellect and in material space of natural energies. And again, this would mean that Bell's test proving this assertion does not destroy rational philosophy and determinism: it is justifying it and validated it. What could be the greater prove of rational philosophy, of primacy of Intellect and existence of causalities as framework of universe if not experimental demonstration that Space of Intellect really exists?!

Let it be observed that theory of relativity by Einstein proved oneness of time and space as one continuum of our material world. Very well, because Platonic world has its own dimensions of space and time, and this is just another oneness, another continuum. We have space of intellect in so far as we have acquired knowledge of laws of nature. Popper denotes in this respect that our capital is not our material wealth, our capital is our knowledge: if we lose the former we will restore it in no long time, but if we lose the latter we will lose capacity to restore our wealth. But not only physical wealth matters. Our great culture in arts. Mankind as a whole has made a few decisive steps in this grand house of God, but not every man of course. Those whose energy is still stunted and oppressed by Field of Ego-system are

part of material world and have no relation to space of intellect. But majority of mankind did step there, civilization brought knowledge of laws of nature to schools and universities. We all know this but rare one knows that having stepped in space of intellect by learning laws of nature he had reinforced his own spiritual energy many times. I have demonstrated this life of intelligent people in space of intellect in this volume, giving quotes of Russell and Maslow. Renan is right saying that life of every genius in this respect is most great creation of them (including Renan himself). The goal of history is emergence of spiritual energy of mankind and therefore development of every human being to capacities of great men of thought. So time of mankind in Platonic world begins with setting up of rational philosophy, and our space in Platonic world is knowledge of natural law we have obtained by this day. This is the way we are allowed to Space of Intellect by the virtue of Active Intellect. And what can we know of how are allowed at this space the corpuscles of the very fabric of the light, which shapes our world to this space of intellect? It didn't clarify how quantum can associate through space of intellect, but it explains why and justifies rational philosophy, and it was the purpose.



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**Tesla Leila Khugaeva Thinikashvili**

Gospel on Tesla's Rape

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